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Truth shall make you free  
Thomas Jefferson



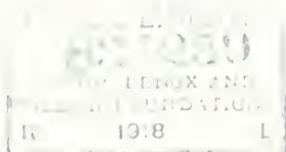
# **Yehoshua Nazir**

**Jesus the Nazarite**

## **LIFE OF CHRIST**

**BY**  
**Dr. OTOMAN ZAR-ADUSHT HANISH**

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## **F**oreword

In presenting this volume to the public we do so without apology, simply calling attention to the fact that more voluminous publications upon this subject, and excerpts thereof, have been repeatedly confiscated, not only in one but in various countries. We set no claim to the subject matter herein given, other than that the statements made have been gathered from Johannitan communities, Coptic monasteries, and other recognized sources of so-called Gospel teachings which Christian associations dare not deny. We do not desire to compel any association or organization to refute these statements, for should they endeavor so to do they would weaken their officious attitude and heap more condemnation upon their own heads.

Suffice it to say that it will serve the purpose of humanity far better to know the Truth than to be hiding behind Falsity. If we have found the world in bondage, which to deny no man dares, it is because the naked Truth has been denied, for our Savior declares "the Truth shall make you free." Therefore, we dedicate this volume to the cause of Truth that every man, woman and child may gain final emancipation by its power.

REV. DR. OTOMAN ZAR-ADUSHT HANISH.



# **Yehoshua Nazir**

## **Jesus the Nazarite**

Generally known as Jesus the Christ. His Life and Mission as Found Recorded in Oriental Temples. Unveiling the Mystery Commonly Connected with His Birth; Filling the Vacuity made by Gospel Writers; Revealing His True Character and Life, His Position of Trust, His Membership in the Sanhedrin, His Crucifixion and Release from the Cross. Completing this All-Important Narrative in Consecutive Articles.

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### **CHAPTER I.**

In relating the story of Jesus, or Master Yessu, as He was commonly known by the people and His own kinsfolk, it becomes necessary to also portray the peculiar social, religious and political conditions as well as the strange customs and aspects of the moral standard current in those days.

Politically, the land of Israel was in chaos and its people in an unsettled frame of mind owing to the fact that the scepter had been taken away from Judah and the proud and mighty nation, whose people were chosen of Yaho (God), subjected to the rule and government of Rome—to the Hebrew a humiliation, to the church a terrible blow. The people were as much divided politically as they were religiously, and the breech between priest and layman had reached a point where it was only a question of time when the former would be utterly annihilated.

Repeatedly had the nation been subjected to tribute and oppression by foreign powers; repeatedly had the people of Israel put their trust in the prophecies that the scepter would not be taken from Judah until He, whose right it was to reign, would come. Yet repeatedly had they wandered into captivity and become scattered over the earth; but whenever returning to their Land of Promise, the land of their fathers, endeavoring to rebuild the places sacred to their hearts, they were compelled to meet with the same

bitter experiences which shattered all their hopes for a recognized nationality. Still Israel hoped to rise in power; still the faithful looked forward to a time when their King of Glory would appear. How they loved to lull themselves into this state of fanciful unconsciousness, forgetting that their hopes, unfounded, could never become a reality.

Israel waited. Should she have waited all these years in vain? The Promised One had not come, had not appeared to spare His people from all this lowly humiliation.

Uneasiness began to seize the people; they felt the yoke upon their necks, and bending to greater subjection slowly realized that not only were their noses being kept to the grindstone, but they were compelled to also do the grinding.

While the church continued to burden them with tithes and place unbearable obligations upon them, they were also heavily taxed and compelled to pay tribute to the Emperor. They were flogged and fleeced on every side. Those with wealth and abundance misused the good nature of the peasantry for their own selfish ends, while class-distinction and class-consciousness was being rapidly nourished in the minds of the latter.

Socially, degradation and vice became the leading factors, and the moral standard was at par with licentiousness, and intrigue and crime estimated so low that even the interpreters of the law, the judges, no longer knew the difference between right and wrong, owing to the inconsequential amendments made by Rome to the Mosaic law and to the laws of their own country.

The governing element was divided principally into two classes, the nobility and the priesthood. The nobility contended mainly for the gratification of their baser senses, keeping within the law insofar as it favored them in gaining their selfish ends, professing the school of Sadducees and making use of the voice of the people whenever it was necessary to secure a position of favor that would meet with their insatiable ambitions.

The priesthood, or priestly element—the Pharisees, or Perushim, “Pure, Separate Ones”—in their determined effort for power and for the strict adherence to the letter of the law, were constantly on the warpath of disputation with the Sadducees, especially so when the latter were favored with rank and position, which fact greatly exercised an

influence over the masses and incited them to act against the practices of the Pharisees.

Yet, whenever the Sadducees lost their foothold and found themselves dethroned, the masses would shift over to the Pharisees and lend to them a more attentive ear. The ambition to govern and exercise their power was the covert thot of the nation from the simplest to the most enlightened mind.

No wonder the masses took up with any movement which promised national recognition, and were ever eager and willing to sway to that side which held out the greatest inducements. The high-priesthood was no longer a position of ability and choice, but merely an object of intrigue, rivalry and bribery, to which end no means were too base.

Israel was thus not only in chaos because of the external influence, but divided and scattered internally and in constant danger of revolt, war and destruction. Still, in spite of all these sad affairs there grew and flourished an element of a strongly conservative type of piety, which in its humbler state hoped for liberation from this chaotic state of uncertainty by placing implicit faith in the prophecies that God would "raise one from out among their brethren who would lead them from temptation into light."

While the princes and their nobility, the priests and their scribes, were contending over their spoils, each one eagerly seeking recognition and favor from the Ruler to whom they had been subjected and upon whose placation their positions depended, there were also those who in quietude and solitude were viewing the situation from every possible aspect and drawing conclusions which led them to the adoption of steps most conducive to the desired end.

These faithful ones were scattered about in small numbers; tho espousing no particular party, they were known as covenanters, ever ready to cast their lot wherever the most good would be assured to the greatest number.

Love for their country, their people, their fathers, their prophets, and their God inspired them to sacrifice their possessions and whatever seemed dear to their hearts, yea, even more, even life itself, in the hope thereby to avert the approaching danger and check the growing desires for destruction so affecting the minds of the people and preventing the realization of their higher ideals.

Movement upon movement had been inaugurated, and altho at times it seemed as if success would be the reward of their untiring efforts, yet a sudden reaction absorbed the leading feature of the movement and turned it into channels diametrically opposed to the original project.

Many a leader had arisen, gaining the ever ready ears of the masses who were prepared at any moment to use their patriotic enthusiasm for united action, and, if needs be, even enter into conflict and war to further their cause. These same leaders did not fail to profit more or less by their selfish maneuvers, tho the advantages gained were always at the expense of the masses.

With every attempt for liberation, with every new movement for recognition, the rebuff experienced would prove fatal to new undertakings, the leaders being ever on the alert to change their tactics whenever an opportunity presented itself to further their own designs, leaving the bulk of the masses at a loss as to a mode of further action.

However, there were many who no longer shared the current ideas for liberation and who abhorred contention and strife, rather devoting their time to the study of better ways and means for deliverance, carefully noting events and comparing them with past history. To the minds of this particular class came an inspiration which grew and gradually caught fire, and the flames of hope rose higher and higher with the assurance that the time was ripe for Him to appear, according to promise, to overturn prevailing conditions and establish a new order of things.

At this particular time the nobler and more thoughtful minds harbored the long-nourished idea of His coming more strongly than ever, while many felt with almost a certainty that further delay was improbable, and every moment expected the glorious tidings to be whispered from lip to lip "He has come."

But how was He to come, this promised one? The house of David had long since passed into the hands of strangers and its scepter become lost thru many changes and innovations, until those sitting in government no longer showed traces of blood relationship to the former household. The high-priesthood, altho by profession Jewish, was by necessity Roman, by culture Greek, and by birth anything but of the house of Israel.

He, then, who was to come to deliver His people from oppression, just as Moses had led them out of bondage, could not be expected to come thru the lineage of those at the head of the nation, neither could He come thru those in authority within the church.

"From among thy brethren I shall raise One who shall guide my people" echoed repeatedly in the ears of those who had been patiently looking forward to the day when there would be an end to all this strife and contention, an end to this uncertainty.

There were men and women of the noblest and purest type who daily searched the scriptures, carefully weighing the prophecies in their anxiety to discover some glimpse of light which might inspire their sinking hearts with new hope. With all their patient waiting there seemed to be but one thing certain that the Promised One would not come from the higher caste, as their trust had been exercised too long in that direction only to result in sorrow and grief.

Many an humble and devout woman had hoped she might find favor in the presence of the Eternal and be the one to bear that blessed child, and many had born blessed children who had become great in accordance with the talents and abilities transmitted to them by their mothers' cherished desires and their understanding of the laws of eugenics.

However, none of the children as yet born seemed to come up to the extraordinarily high standard of mental and physical endowments necessary to become a Savior of the world; each one falling short seemingly in one direction or another according to the adverse conditions governing or the untoward environments with which they were surrounded.

Among those who were seriously looking forward towards a change to a new order of things in the affairs of the nation and the church was one man in particular who took an exceptional interest in a movement about to be inaugurated, a man of high social, intellectual and spiritual standing, not only among those who had the welfare of the people at heart, but also with the world. This same man had repeatedly attempted to solve the social problems of the nation of which he was proud to be a member, yet ashamed because of its debased condition. Altho opportunities had presented themselves before him to rise to positions of honor and trust in the world because of the almost unlimited

wealth at his command, yet he had not only refused to enter upon a worldly career, but he had resigned his position as a high dignitary in the church for the fact that he could no longer endure the corrupt tactics of church and state and conscientiously attend to his duties.

This man could no longer serve a cause which had no other object in view than self-aggrandisement at the sacrifice of the well-being and liberty of his fellowmen. In possession of a thoro knowledge of the affairs of government, and well versed in law and the commentaries of the church in general, he withdrew temporarily from the public field to devote his time to the study of subjects leading him towards the adoption of ways and means whereby the prophecies and predictions might find their realization, as "no prophet can be true unless the predictions made are brought to realization thru his own actions."

Altho surrounded with luxury when residing in the city of Jerusalem, this man retired to the mountains for solitude, there to concentrate upon the preparation of a new era, the outcome of which was to be left to the conditions of time. Not only did his numerous relatives look up to him with pride because of his voluminous and versatile learning, but others as well took up their pilgrimage to his mountain home to seek comfort for their yearning souls after righteousness and relief from their many superstitious and religious scruples.

This large circle of friends eagerly sought this man's solitude and watched his predictions with great interest, ready always to absorb every exhortation offered. Every sign and token in the Book of Nature, every new defeat in public affairs showed corresponding traces in the predictions made by their recognized expounder of the law.

Is it strange, then, that we find the devoted wife of the officiating priest of the Temple at Jerusalem, Elizabeth by name, take to the hills quite frequently to seek solace there, and kneeling at the feet of her teacher and adviser receive the instructions preparatory to an event she felt assured was at her very door?

Thus we see Elizabeth and Miryam, her young protege entrusted to her tender care by Yousef (Joseph) of Nazareth, the wood-carver, artist, builder and rancher, wander together to the hilltops to learn of the tidings of joy.

Miryam, having passed her thirteen summers and served five years' training in the Temple service, to which she had been assigned by her devout mother, Hannah (who had taken a solemn vow herself to serve a good cause after her husband, Yeoushim, had been laid to rest), was now released from her obligations to be given an opportunity to decide for herself the path she would care to follow. She was still under the protectorship of her guardian, Yousef, and would continue so to be until she had reached her seventeenth year, after which all responsibility placed upon her guardian would be lifted.

Altho present at the time of her release from the Temple, Yousef left Miryam with Elizabeth that she might visit her numerous friends and relatives while he returned home to Nazareth to make preparations for the addition of one more member to the family, which already consisted of a number of sons and daughters. Yousef was then to return to Jerusalem where he had the supervision of repair work going on at the Temple, after the completion of which he expected to lead Miryam to her new abode.

Of refined tastes and culture, Yousef was not a man to be underestimated in proficiency, for, altho of limited wealth when compared with other families, especially those of the house of Jesse, his abilities, his art, his social standing ranked high among his countrymen. Altho not professing to be one of either of the leading parties, yet he kept aloof from the current thot of the day, sympathizing to some extent with the smaller factions which kept their minds concentrated on the dawn of a better day.

Yousef was uncle to Miryam on her mother's side, and became guardian over her by choice. His business brought him frequently to Jerusalem, and while there would seek the congregation of the Selected to consider events of vital importance to its members.

In the meanwhile Elizabeth and Miryam wandered to the quiet gardens in the mountains to learn of new observations, to listen to the words of their illustrious instructor and distant relative, known as Eliye-Eli of Kharmel, also as Eli of Ghebre, or Gheber-Eliye, and to be advised and guided by him who was to play such an important part in the ushering in of a new dispensation by becoming instrumental in the conception of the lives of two men, Yeouan and Yessu.

## CHAPTER II.

Elizabeth, the devoted wife of Zacharias, had an intense desire to become a mother, still her maternal tendency did not seem to suffice to carry her wish into realization. Zacharias himself, altho by no means small in faith and patience, had long abandoned the much cherished idea of an offspring and prepared himself without a murmur to submit to the inevitable.

Elizabeth, however, clung to her faith with perfect assurance that no matter how long the promises made to her might be deferred they would at last come true and her heart's desire finally become a reality. Ordinarily she was considered past age, which added to her own as well as her husband's humiliation. This fact placed Zacharias in a rather critical position because of his office of church dignitary, expounder of the Scriptures, and officiating priest of the Temple, which calling he followed very faithfully whenever it came his time to serve, by allotment, according to the regulations of the Temple law.

The people naturally expected that if faithfulness had any virtue in the answering of prayers, Zacharias would be the one in preference to demonstrate God's own promises, from the very fact that it was he who had been given power to commune with Yaho in his sanctuary and had pleaded with Him for the absolution and remission of the people's sins while they were assembled in the outer court.

Zacharias and his wife were made the objects of much comment and criticism, not only among the gossip-loving masses but among the trouble-creating priesthood as well, for they were ever jealous of one another's positions and were constantly engaged in concocting plans which would bring about the downfall of one of their colleagues and raise another to a higher position of power or respect. The reserved and dignified bearing of Zacharias was an irritation and vexation to the priests, while his many charities and donations to the church and to the poor only helped to curb the tongues of the plebs for a time.

The position of Zacharias was indeed a trying one, and it was no wonder to see Elizabeth fervently praying that she might find favor in the sight of the Almighty One to whom all things are possible. She was confident that if there was

any man filled with wisdom and understanding it was Father Eliye. It was to him that she confessed her heart's innermost secrets, and of him not only expected advice but a means of freedom from the ban placed upon her that the humiliation of her husband might be forever banished. For years she had observed faithfully all the instructions given to her by Father Eliye, while Zacharias himself had in no wise neglected to follow any advice that promised the desired end. Still all seemed in vain and Zacharias began to grow skeptical, and his faith in the Omnipotence of Him who is the origin of all things was somewhat shaken.

It is not surprising to find Zacharias filled with doubt when the message was brought to him in the sanctuary that he was soon to become a father. He also became troubled and uneasy to behold within the sanctuary walls the face of one who was known, feared and hated by the priests. The surprise was all the greater because it was understood that no stranger could receive admittance to the sanctuary during service, and Zacharias had been exceptionally strict in the observance of rules.

Father Gheber-Eliye, however, soon pacified the troubled mind of Zacharias by stating that his message was one of exceeding great joy. No longer was there need of controversy, for it was Eliye, of the Congregation of the Mighty One, who had spoken.

After Zacharias had promised to keep silent until the day of deliverance, with the understanding that the child's name should be Yeouan, Father Eliye disappeared as unobserved as he had come. Eliye had not served his time in the Temple without profiting by the knowledge which disclosed to him even the most obscure corners and passage-ways of the colossal structure.

Altho the appearance of the untimely visitor perplexed Zacharias, the message itself was utterly dumbounding and left him pondering over the event prophesied to transpire within six months of this visitation. He had promised not to speak a word of it until the day of deliverance, but this promise did not prevent him from endeavoring to solve the mystifying problem. Try as he would he could arrive at no satisfactory conclusion, so at last submitted to the inevitable.

Zacharias soon learned that his friends and neighbors began to circulate many reports and conjectures, which in-

creased in number when they observed his utter silence. Those who appeared concerned about the coming event approached Zacharias quite frequently for an explanation, but without avail, for he remained mute in accordance with the solemn vow made at the altar of the Most High.

Elizabeth was exceedingly happy in her own prospective motherhood and overjoyed because she had been privileged to know that Miryam had consented to become a mother to the Promised One. That Miryam would be a proper mother for a hero there was not the shadow of a doubt in Elizabeth's mind, for Miryam, altho only a girl in her teens, was not only exceedingly tall, well proportioned, perfect in symmetry and expression, but of good intellect, gentle and maternally inclined, as well as fearless, firm and daring.

Miryam seemed somewhat surprised at first when Father Eliye promised her the motherhood of One who would be great among His people, for up to that time she "knew no man." But in obedience to her teacher she submitted to his words, perfectly willing to undergo any regime that might be required of her, as it pleased her to be considered the Lord's handmaiden. True to her task as a pupil, she took all the sayings of her master to heart and jealously guarded and guided her thoughts, words and actions, feeling a great responsibility towards her condition and its influence upon the One to be born of her. She was as much conscious of her responsibility as was Elizabeth of hers, and their constant association during such an important time aided each other in the formation of a closer friendship and assisted in the exchange of such ideas as would be considered most harmonious with the instructions in eugenics received from their counselor.

Elizabeth and Miryam continued their walks to the hills there to receive further instructions as to their conduct, and Father Eliye watched with anxiety the process of development that no evil might befall them, for the only hope for Israel at that time lay with these two women.

When the time came for Elizabeth to deliver her first-born, there was so much commotion among the people regarding the event that divers opinions were circulated as to the miraculous birth, and when it was announced that his name was to be Yeouan, it only served to make the outcome more mystifying. Some were pleased with the event, while

others again looked upon it less favorably, fearing that Zacharias's greater attention would not only be paid to his boy but that his vast estates would receive an heir, which fact was an unexpected hindrance to their speculations.

When Yousef learned that Miryam would no longer be needed by Elizabeth, and as his business required his presence at Jerusalem, it being the month of December, he called at the house of Zacharias in the country to inform Miryam to keep herself in readiness to start on her homeward journey as soon as he had completed his business transactions at the great city. Upon seeing Miryam he became rather suspicious as to her condition, and altho assured of her innocence by Elizabeth he was not inclined so to believe, and expressed himself to that effect in unmistakable terms.

Yousef was not willing to take Miryam with him until Father Eliye came to him by night to remind him of the duty he owed to Miryam as her guardian and relative, and his duty to the Order he professed. At length Yousef consented to receive Miryam, and to shield her, as well as himself, announced her as his wife and agreed to take her to his country home at Bethlehem, near the city of Nazareth, in the province of Galilee.

Before Miryam and Yousef departed for Galilee, Elizabeth gave birth to the promised child, Yeouan, who was presented at the Temple a week later according to custom.

After presentation in the Temple at Jerusalem, Yeouan grew to be the pride of his parents and an object of much speculation to the wise, the soothsayers, star-gazers and astrologers, for he was born in the sign of the Sun, or the cusp of Sagittarius and Capricorn, and in the latter half of our month of December.

Shortly after the days of festivities, Miryam and Yousef journeyed northward to Nazareth and later to their home in Bethlehem, where Miryam lived unmolested by neighbors until her day of deliverance. Meanwhile Yousef followed his usual occupation at Nazareth, then quite a literary center for the liberal-minded Armaeans and Neo-Platonians, and a stronghold of the Order of Essenes, an outgrowth of Judaeism and Gheberism, or Zoroastrianism.

About that time three Magi, from the mountainous country of Iran, learned in the signs of the times and versed in the subjects appertaining to phenomenal conditions in na-

ture, tarried for a time at Jerusalem in conference with representatives of their Order, convinced that a change in the affairs of the people of Israel was at hand. They had seen the manifestation of thot-waves strongly focused upon the atmospheric mirror and materialized in the form of a star, and following their strong inclination found their impressions reflecting within the boundary lines of Israel.

After some searching the Magi learned of the wonderful boy born of aged parents, and of the many blessings bestowed upon his head by the patriarchs, seers and astrologers. Determined to verify these statements they called upon the learned of the church from whom they received but little information, and deciding to rely more fully upon the news heralded about the Temple they again set out in search of the child of prophecy about whom there was a great deal of controversy, both within and without the Temple walls.

Finding the home of Zacharias, the Magi learned from Elizabeth more than they had expected, and profiting by the information departed without delay for Galilee. On the way they were overtaken by Father Eliye, who had learned of the strange visitors thru Elizabeth, and took advantage of this opportunity to impart to the Magi much valuable information in relation to the coming of Soshiosh, or Chrystos, the Messiah.

Explaining to the Magi that their visit just then would be inopportune, Father Eliye persuaded them to return and abide with him for a time, promising to guide them to the object of their search in the very near future.

At the appointed time Father Eliye led the wise men to the home of Miryam, in a remote village in Galilee, arriving there by night, the hour of which was determined by the position of the stars.

According to custom, current among the Medes and Persians, the Magi revealed the importance of planetary relations to the correspondences in humankind, and accordingly bestowed their blessings of affirmation. Recognizing in every child the possibilities of eugenic laws made manifest, the three Magi expressed with one accord their firm belief in the materialization of the fondest desires of parents as the child would wax in the wisdom of God, and increase in knowledge and understanding among men, in whose province lies the power to cultivate the heart and mind.

## CHAPTER III.

Situated in a lonely spot, near the foothills of the village known as Bethlehem, was the small and humble dwelling place of Yousef, the artist. It presented quite a contrast to his luxurious home in Nazareth, where he resided with the children from his former marriage. Now that he had taken Miryam unto himself, he did not think it advisable to take her to his home in Nazareth, considering her delicate condition unsuitable to city life and the environment a probable detriment to the child to be. He was also too considerate and farsighted to expose Miryam to humiliation at this time, knowing only too well the position of his own children and the influence of his talkative and inquisitive neighbors who were ever on the alert to pry into his private family life, thereby breeding mischief, discontent and jealousy.

Altho their humble home by the hillside offered meager comforts for Miryam, who had been reared under better circumstances, she as well as her protector preferred to live unmolested, and so took up their abode with the chief shepherd who devoutly cared for Yousef's little property.

The house and cattle sheds being all one building, the rooms merely partitioned off, it was rather a new departure in Miryam's life, but even this apparent state of humiliation was preferable to the thot of becoming an object of constant gossip.

The place had been fitted up by Yousef, with the help of the chief shepherd, and made as cozy as conditions would allow. The season was pleasant, and only towards evening would the sheep and cattle rest about the place while the herders would remain in the distance, out of respect for Miryam and Yousef, their lord and master.

When the time for delivery came, Yousef cared for Miryam with all the attention of a devoted husband and left nothing undone to make conditions as agreeable as tho domiciled in a princely home.

It was eventide on the 23d day of May, in the year 749 after the building of the city of Rome, when Miryam wrapped her child in linen and was thereafter considered a woman with all the privileges and attention due to motherhood. Following the customs of the times, those of the immediate household were given the opportunity to first

behold the Child of Promise, and Gheber-Eliye did not miss his opportunity to deliver the message personally to the camping shepherds outside and invite them to the house to pay their tribute and to hail and greet the new-born about whom they had been informed sufficiently to draw their own conclusions. Upon beholding the strangers within the gates, arrayed in foreign and gorgeous costumes, it added greatly to the surprise of the simple-minded shepherds and peasants.

Father Eliye, who desired that the news of the birth of the child be not carried beyond the borders of Galilee, cautioned the three wise men to not return the same way in which they had come, but to pursue their path northward and thru Capadocia, where Orders of the Communion were in expectation of one named Apollonius, admonishing the Magi to deliver unto Capadocia the message of the event to which they had now become eyewitnesses, so that there might be perfect union in the offering of prayer and thanksgiving.

Since the birth of Yeouan there was much commotion among the priests, and the people under their control were constantly stirred towards actions detrimental to the honor and position of Zacharias.

Now that the unexpected appearance of Elizabeth's child upset their calculations, the priests vowed in secret to undermine all the actions of Zacharias and hasten his downfall and ruin.

The strange reception of foreign astrologers, and the special attention paid the child by commonly recognized and professional soothsayers on the day of circumcision, were not quite forgotten, and the priests took advantage of this occasion to use it as material against Zacharias, converting it into political capital that it might serve the purpose of their intrigues.

Yeouan was only a few months old when the trouble gained such momentum that the outcome promised to be disastrous. To such an extent were the intrigues carried that the Sanhedrin demanded an explanation from Zacharias, who briefly related the situation in such simple terms that the council could not arrive at a decision without offending one or the other faction, so the priests confined themselves to the people and used them as tools to further their own ends.

Debased characters were employed to disturb the services whenever Zacharias entered the Temple to officiate, and when he reproved them for their riotous actions they openly revolted in order to create sentiment in their favor.

Even Elizabeth was made to feel the contempt shown her on various occasions, and whenever opportunity offered unmistakable actions of intended harm were in evidence even towards the boy.

Is it any wonder, then, to see Zacharias rise in the majesty of his being and lift up his voice against the abomination of the people, the priests and those in authority, whose actions the masses would imitate, considering their leaders examples after which they should pattern?

Not only did Zacharias condemn their behavior, but he showed them their falsities, their intrigues, their corrupt family relations and business transactions, their utter degredation in social and political circles, and pointed out in unmistakable language the terrible decay and moral decline upon all planes of spiritual endeavor that developed the spirit of frivolity that jests with the true and serious in life, sneers at classics and masterpieces, fanatically raves against reforms, merges patriotism into egotism which would incite disturbances and force wars, making it impossible for the better element to thrive and gain a just reward for its untiring efforts. He concluded his statements by quoting from the prophecies to the effect that history would repeat itself again and again, and pronounced a curse upon their heads instead of the expected ritualistic blessing.

The bitterness against Zacharias grew daily among the priests, and the people were not slow in following their example, the more so since they had been humiliated in their pride and shown their injustice, iniquity and greediness, which was the downfall of their forefathers—a terrible thot to haunt their memories. It filled their hearts with anger and malice toward anyone daring to show up the dark places that veiled their cowardly nature.

The birth of Yeouan became an object of much controversy, and the circumstance of being born of aged parents led many to believe it not only a miracle but an event shrouded in profoundest mystery, in the unraveling of which the priests and their hirelings were seriously engaged.

The professional call of the Wise Men from the far east,

the land of Early Rise (Bacta-Rah), or Bactria, the prophecies of Simeon at the Temple and the excitement created by Hannah among the Temple servants and the regular worshipers, the fearlessness of Zacharias in the use of his authority, and the many rumors afloat regarding the wonderful child, all aroused suspicion and fear on the part of the priesthood.

The uneasiness became so intense that Herod and the government officials began to become interested, so much so that every means legitimate and otherwise was employed to gain further information upon what appeared to them to be a new secret movement to overthrow the government.

But with all the ingenuity of well-trained spies, and the aid of ecclesiastical shrewdness, every effort failed to fathom the new movement that seemed to be operated by apparently unseen hands and furthered by some superhuman power, the diplomacy of which was entirely foreign to the experience and knowledge of the politicians as well as the priesthood.

Much to the dislike of Gheber-Eliye, but for the sake of protecting the interest of the plan of the New Order and the parties concerned therein, it became necessary for him to offer his services to the government, thereby gaining its explicit confidence. He did all in his power to control matters to such an extent as to get church and State officials to do his bidding.

To succeed in his new vocation, Eliye found it advisable for Miryam to remain in Bethlehem, of Galilee, under the protection of Yousef, the artist, and to keep their knowledge well guarded and buried in their hearts.

Yousef proved faithful, and under his guardianship and the tender care of Miryam the child was given all the opportunity and advantages of his day to wax in strength and vigor, both mentally and physically.

Surrounded by people of more liberal thot, and under a comparatively small degree of priestly influence, Yousef and the child Yehoshua remained unmolested, as all of the political affairs of the country remained concentrated in Judea.

To give no occasion for suspicion, Yousef followed his occupation to a limited degree only, devoting the greater part of his time to private life in the village home, attending to his business in Jerusalem only when it seemed safe and wise for him so to do.

Miryam, once accustomed to the quiet village life, no longer cared for the bustle and noise of the great country of Judea, and after learning of the many troubles and difficulties heaped upon Elizabeth was thankful to share her lot in company with the lower class in an humble home of rural thriftiness. She had every reason to be happy, as Yousef paid her more than the average husband's attention and provided every comfort her heart could desire, while her child developed a disposition which would oftentimes cause her to marvel.

Miryam justly bore her head in pride in consideration of the honor bestowed upon her by her many friends who learned to love and appreciate her company. They frequently came from miles around to seek her advice on many subjects upon which she had become thoroly conversant because of her education in the Temple and the private instructions received from advanced teachers.

Miryam guarded her boy with the most zealous care of a mother, and were it not for the anxiety entertained for the safety of Elizabeth she would have considered herself the happiest of women. She felt the safety of her own child endangered, and only the assurance of Father Eliye could pacify her darkened hours of contemplation. He endeavored to direct her mind toward the brighter and more cheerful side of life, encouraging her that she might have greater energies to encounter all the difficulties and hardships to be met with in the future.

With all this Miryam felt the guiding hand above her which she knew would protect her, as it does those who put their trust in Him, for was it not known that He had not forsaken Israel?

Altho Bethlehem was by no means to be compared with the City of David, yet Miryam felt more secure than her Aunt Elizabeth who resided in the lowlands of Judea. How she longed to see Elizabeth again! how often she called to mind the many happy hours spent while in her company contemplating the wonderful future in store for them and the glorious missions they had been called upon to undertake!

Herod, the Great, whose rule over Judea depended upon the grace and favor of Rome, and who was hated by Jew and Gentile alike, had all reason to think his position endan-

gered. Himself engaged in the basest of intrigues he knew only too well the chicanery that was apt to be played upon him, and was ready to suppress any movement he might consider a menace to his throne, not even shrinking from the shedding of blood whenever such might be necessary for his peace of mind and possible self-preservation.

To the priests, who were ever ready to assist in devising means of cruelty to further his ends, Herod promised a return of favors by covering up their tracks of infamy and crime. The priests depended upon Herod for aid in the destruction of Zacharias, and only by diplomatic manipulations was it possible for Gheber-Eliye to deter the King from staining his hands with innocent blood.

But the priests were not slow in fanning the flame of jealousy and anger. They entreated Herod to allow them soldiers to aid in their murderous ends, should they deem such steps advisable.

Herod became uneasy from day to day and suspected a probable connection of Zacharias and his mysterious child with the now recognized secret movement, the mystery of which was left to Father Eliye to unravel.

The King had all confidence in his new adviser, who proved himself of inestimable value upon various occasions which assured to Herod many gifts from the splendor of Rome. For this reason Herod promised no harm should come to Zacharias, whom Gheber-Eliye claimed to use as an instrument thru which to secure information of the greatly-feared secret movement.

Herod would make concessions to the priests on the spur of the impulse which he would generally regret when too late to be recalled. The priests were anxious for their revenge upon Zacharias, whose very presence seemed to spoil their plans, and when all the traps they had laid for him and his nearly two-year-old boy had failed they began to resort to foul play.

The priests had concluded their manipulations so well that politicians bowed in humble submission and assented to any suggestion offered by their caste. The money-changers, who controlled the banking system of those remote days, were wholly dependent upon the dictations from the church. Fluctuations of the market were controlled by the priest-caste, who were given to speculation as were politicians to

gambling. Exempt from honest labor, both priest and politician used the idle time at their command in carefully exploiting schemes of servitude. The priests planned to make the politicians dependent upon their dictations. Under the pretense of divine succession and special commissions from heaven, the priest-caste claimed their ends justified by every means, tho considered criminal if employed by any other class.

Not satisfied with controlling both heart and mind, the priestcraft determined to govern the daily walks of life as well. To them everything was for use to gain their desired ends, however selfish and despicable. Under the ban of self-hypnosis they clung to the theomanical belief that they held the affairs of a Deity within their grasp, which neither the gods of heaven nor the powers of nature dared wrest from them.

Such a trend of thought governed the people, in which those in authority, other than the priestcraft, were compelled to share for the safety of their positions. No wonder Zacharias took precautions whenever attending to his services.

To insure the child's safety Zacharias would have him brought to the Temple while engaged in service, feeling certain no evil would befall him there, altho many unpleasant occurrences arising after the services led to the conclusion that the priests were at work to harm the child.

After his usual exhortation, and at the moment Zacharias turned his face towards the altar, the steps of which he was about to ascend, a small number of hired soldiers emerged from behind the pillars of the Temple and laid violent hands on him, while the congregation in their frenzy fought for the open court, pursued by other soldiers seeking to gain possession of the boy, and who in their fury tore all the little ones from the arms of the resisting parents who had come to offer sacrifice for their young in accordance with the ceremonial law.

When the melee had subsided, Zacharias lay dead in a pool of blood before the altar of the Most High.

## CHAPTER IV.

There was a great commotion in the Temple at the time the soldiers emerged from their hiding places, and men and women, not knowing the real cause of the trouble, rushed in a frenzy for a place of safety. The combat between the soldiers and those who attempted to protect their little ones from harm lasted but a short time, but the result was terrible and fatal to many innocent children, and much blood was shed before the Temple gate.

Father Eliye, who suspected a surprise upon Zacharias, arrived too late to save the venerable priest, but appeared upon the scene just in time to save little Yeouan from the fate planned for him by the jealousy of priesthood.

In their excitement and determination to carry out the bidding of the priests, the soldiers cut right and left and ran in every direction in pursuit of the holy child of Zacharias, tearing children from the arms of their parents or guardians in the hope of securing the object of their search. They were instructed to kill every child present, if needs be, to make sure that the one sought had been destroyed.

King Herod was rather surprised at the unexpected turn of affairs, and the assassination of Zacharias was very unwelcome as it was thru him Herod hoped Father Eliye would discover valuable information of the new movement which seemed to threaten the safety of his throne.

Because soldiers engaged in the bloody fray at the Temple, public sentiment was eagerly directed against Herod and he was held responsible for the lives of the children murdered in cold blood. Steps taken by the government for an investigation proved the affair rather complicated, and to avoid further trouble it was that best to drop all proceedings, thus leaving the minds of the people more or less in the dark.

Great excitement of a more serious nature was brewing which detracted public attention from the Temple tragedy, and only those directly concerned in the affair kept it fresh in their memory, elaborating upon it in many ways and laying the blame for it all on the King whose real position was only that of a child of circumstances, compelled to serve two causes to maintain his position and standing. He was in the hands of priesthood, and at their mercy on the one hand

while being the victim of wire-pullers on the other. Could he and would he dare to tell the truth? Silence was his only safeguard, and he was even glad to accept assistance from the priests who endeavored to turn the attention of the people from the bloody tragedy by casting all the blame upon Zacharias who could no longer raise his voice against the abomination of Zion's hills.

That little Yeouan was no longer safe in the vicinity of the great city Eliye doubted not. A place eastward of the Jordan, far from habitation, barren in vegetation, separated from all civilization, surrounded by a stretch of desert country, proved to be the only abode of safety for Elizabeth and her child. Under cover of night they fled eastward and many were the hardships Elizabeth endured. On and on they pressed their way over mountain and plain and over desert places to a locality seldom sought by man, excepting those weary of the duplicity of mankind and disgusted with the social system of the day, seeking a place of solitude. Here, undisturbed and away from the suggestions of their fellowbeings, unmolested by prince or priest, they could serve their time awaiting in contemplation of thot a better and a brighter day for their country.

Eliye knew too well that there was no time to lose so took advantage of the excitement to take the child beyond the reach of its enemies. The path pursued seemed by no means a strange one to Eliye, for whenever a stop was made the little party was met by kindly people who seemed to understand the situation without asking questions as to how or why.

Under the stress of excitement and the terrible blow to her mind by the loss of her consort, Elizabeth seemed to bear up heroically, but when again settled her mind would frequently revert to past events. Not only had she to flee from her home and country and remain separate from her acquaintances and her people, but even occasional visits to the Temple would be denied her, and as an exile and an outcast was she to spend her days at an age that demanded care and attention rather than sacrifice. Besides, the one whom she had loved and cherished for more than forty years, the only friend upon whom she had ever leaned, was no longer to be near her. She could not look upon his face for the last time to bid him a loving long farewell on his journey to the great beyond.

Altho attached to her child and lavishing upon him all the tender care of a loving mother, Elizabeth could not find solace for her deeply wounded heart. Before Yeouan had learned to recite the commandments and the first chapter of Genesis, in addition to his morning and evening prayers, Elizabeth followed her husband to the land from whence no traveler has ever returned.

After the death of Elizabeth, Eliye-Eli brought little Yeouan to Eli-Aleh, where the Order of Hermits of the Communion of the Select reared him in accordance with the regulations of their order and under the supervision of their recognized master, Father Eliye.

Father Eliye remained in the service of King Herod, for he still had an object in view, which if not to win was at least to stay the hands of the King from actions detrimental to his own position as well as dangerous to the operations of the Order of the Select. It was due to the wise counsel of Eliye, the mysterious, that Herod remained in favor with Rome and was spared from uncalled for attacks from the priestcraft who were constantly undermining Herod's plans and inaugurating means of the most ingenious trickery to effect his downfall. But however well-laid their plans, Eliye's mission was to ferret out their intentions and keep Herod posted that he might check the designs of the intriguers.

No wonder the priests hated Herod and set the people against him. He was more than a match for them, however, and the priests and their colleagues were alarmed to see all their plans scattered like chaff before the wind; yet they were unable to find the source from whence Herod learned even their most profound secret plans.

The priests became divided among themselves, one faction accusing the other of treason, each mistrusting the other in its designs. It was only due to such a condition of affairs that Herod remained secure, because the priests feared the unseen power behind his throne which guarded his fate and stayed their hands from war and bloodshed.

The tactics used by Eliye were the most ingenious and showed much due consideration and foresight in his calculations. He had not sought his position with the government, which held such responsibility, merely for personal gain. The conditions of the times, mingled with poetic and other ideas and plans, threw him into the position which he would

have otherwise declined. But once engaged there seemed no reasonable way out of it without arousing suspicion and curiosity. He was not a man to avenge himself, for had this been his design it could have been done time and again. One word from his lips and the death of Zacharias would have been avenged, but he understood the law of retribution too well to interfere. He also knew that any step in this direction would not only compromise himself but might disclose plans detrimental to his own policy. He felt that he had a work to do, the accomplishment of which required caution, prudence and perseverance. He believed himself an instrument in the hands of time and was thus prompted to carry out the biddings of his own soul.

Father Eliye became more and more convinced that the only reasonable plan to be pursued was the one which inaugurated a new state of affairs in the political and religious world, and toward this end he left no stone unturned that he might acquaint himself with the conditions of the day which might be of benefit to the two messengers in whose coming to the world he put his most sanguine trust.

It was readily proved that Yehoshua had come up to the standard of the ideal entertained by Father Eliye, which fact pleased Miryam very much. The holy child seemed to show none of the deficiencies noticeable in Yeouan, who, altho studious from his early childhood, showed traces of contempt for existing evils, denouncing them with less caution than would be advisable, thereby attracting to himself the hatred which had been showed toward him even from the very day of his appearance upon the plane of manifestation.

Under the tutorship of private instructors carefully selected by His guardian parents, Yehoshua, or Yessu, took up the studies of the elementary branches of education at the age of five and made such rapid progress that His instructors were replaced at intervals, He having progressed beyond their capabilities. At the age of ten He was not only well versed in all the elementary branches of education, not only proficient in the recitation of the scriptures and the ritual, but He had acquired a considerable knowledge in expounding the law and the Scriptures, so much so that it was thot best to give Him opportunities for further development.

Upon reaching His thirteenth year of earth life, Yessu became entitled to a vote in the congregation of His people,

and for His confirmation into manhood was presented before the elders. Ordinarily children were brought before the elders of their respective school or synagogue to be examined and taken up into the congregation. Only upon great occasions, and only by those more fortunate in earthly gifts, would children be taken to Jerusalem to have them entered upon the rolls of the Selected Ones of Israel.

Yessu's guardian parents not only looked forward to such an occasion with pride, but were determined to remain in good standing with "Jehovah and the world" by making visits to the Temple regularly once a year to pay their taxes and give presents to the church, besides the heavy donations and gifts made to their presiding elder of the district of Nazareth to which they had become subjects. Remaining in good standing in their own synagogue and in favor with the Temple members, they were afforded the rare opportunity of having Yessu taken up into the congregation before the public at large, attended by a ritual and special service that only a few were permitted to obtain.

Miryam and Yousef were both of the liberal class, and at heart as much Armenian as their mother tongue, but conscious of the illiteracy of their surroundings cared not to invite criticism, believing the adage of the ancients that it is by far more wholesome and profitable to feed the enemy than to fight him, and rather pay tribute than be molested by exposures and divested of hard-earned possessions.

That Yessu might be spared the buffetings of a malicious populace, His guardian parent desired to assure unto Him a place of safety in the congregation as well as a better future among a class considered authoritative in bestowing recognition or favors. Like all the descendants of pioneers for such were Yousef and Miryam, they grew suspicious and calculative, ever on the alert to their surroundings as well as to the possibilities of the future, making their deductions from experiences gained as well as observations carefully gathered thruout the daily walks of life.

## CHAPTER V.

Stately in appearance, and bearing more the expression of a man of much experience rather than that of a mere boy, Yessu, at the age of thirteen, was found among the learned men of Israel discussing questions ordinarily touched upon only by those who were considered advanced and well versed in the affairs of public and social life. His testimony and answers to questions put before him while facing the congregation made many a gray-haired Israelite start and become aroused from his lethargic state of indifference. Yessu stood in the midst of them, fearless and confident of His answers, satisfied that He was doing right in every respect.

The interest in Him seemed to grow more and more, and impelled by some unknown force or power the wise were moved to gather about Him to learn, if possible, the source of all this wonderful knowledge that enabled Him to converse even upon the most intricate questions of the day. It was no wonder, then, that He became an object of unusual attention and that invitations were given Him by men of the highest standing to visit with them. His guardian parents, however, had no intention of staying in the city longer than was necessary for them to perform their religious rites, and when prepared to leave were surprised at not finding Yessu at their appointed meeting place. Thinking to find Him with friends who had already gone ahead on their journey, they hastened to overtake them only to find He had not joined any of the companies. Their fears for His safety increased from day to day when they could learn nothing of Him.

In the meanwhile Yessu was busily engaged answering the many questions put to Him by the learned men of Israel. They were greatly astonished at the many subjects Yessu had become conversant with. They did not understand that the conditions which surrounded Yessu were far more liberal in every respect than usual so that His mind had remained unhampered by the suggestions of ecclesiastical bigotry and false interpretations of etiquette and customs, and as He had enjoyed perfect freedom to mingle with young and old, being naturally attentive and studiously inclined, He was ever ready to listen to everything that would have a possible bearing on the development of His mind so as to draw His own conclusions upon the vital questions of the day.

Yessu had spent His boyhood in a country traversed by merchants from almost every quarter of the commercial world. As Nazareth had become quite a literary center for free that and the less recognized arts, all classes of men congregated there and many were the varieties of opinion expounded regarding the most serious questions of the day.

Nothing seemed to escape the ears of Yessu, who was given freedom to gather knowledge wherever He and His parents deemed it advisable so to do. He enjoyed that happy temperament of absorbing everything He saw and heard, and during His leisure moments would carefully consider all the subjects which had presented themselves before Him, retaining that which appealed to His reason and seemed most in harmony with the that of those He considered learned and wise.

Always ready to reason and compare notes, it became a pleasure for Him to study, and altho but a mere boy He would be present with His guardian father upon every occasion possible when anything of interest transpired.

Ever ready to please, and taking an active part in all manner of work considered most praiseworthy in His day, Yessu became a person much sought after by the authorities. In His boyhood He was quite a singer, and with His music delighted the worshipers at the synagogue on the Sabbath day. He made it a point to be present at all the discussions of religious and political questions, and when He grew up and his time had come to be presented to the congregation there were many who desired to see Him take a rank among the selected, and quite a company was organized to go to Jerusalem to witness His conformation into the Congregation of God.

In tendency His guardian father was an Essene, but identified himself with the Pharisees of the milder form.

Class distinction was a subject not entertained by His parents, and for that reason Yessu's mind had been sufficiently molded in youth to consider His people not from a standpoint of caste but as one great family, having the welfare of all at His heart.

He became patriotic in so far as having the desire to become an honor to His people and a credit to the nation.

Sitting in the midst of the scribes, He seemed to be more of a young man than a mere boy of thirteen. He was far

above the average in size for His years, and the knowledge of things in general that He possessed made the scribes almost doubt His age.

Owing to the many acquaintances of Yousef, Miryam thought Yessu in company with country friends, but when it was discovered that He had not joined any of them both parents became alarmed for His safety and straightway returned to the great city to seek Father Eliye and lay before him their doubts and fears. Upon finding Eliye they learned of Yessu's abiding place, and besides gained the knowledge that it had been the desire of Eliye that Yessu make a lasting impression upon the scribes by being instrumental in causing quite a commotion among the priests by arousing their greatest curiosity as to the personality and nature of the Galilean boy.

Miryam understood the words spoken to her by Yessu in the Temple: "Must I not be about my Father's business?" Those words seemed to pierce Miryam's heart for she feared they might be misinterpreted if caught by unwelcome ears, besides it was possible that Yessu might have obtained some details of His own personality which He had not before known. It was said of Miryam that "she kept these words secretly within her own heart."

Upon returning home to Nazareth, Yessu followed the profession of His guardian father, the meanwhile keeping up His studies in the science of the day, paying some attention to art but more particularly to the study of social problems which seemed to appeal to Him as being the most important ones of the hour.

At the age of fifteen, with the mutual consent of His parents, He engaged in traveling to the coast with merchants of their own acquaintance, thus increasing His opportunities for gaining a still broader knowledge of the doings of the world to such an extent that He took to traveling more extensively whenever an opportunity presented itself. However, merchandising did not appeal to Him except for the benefit that could be derived from being thrown into company with people of various nationalities and studying the strange characters which He met.

At the age of seventeen He became more philosophically inclined and traveled to Alexandria, which had then grown famous as a rendezvous for philosophers from all countries;

there He remained but a short time. Upon receiving information that a scrimmage had taken place between the contending factions of the Pharisees and the Sadducees, in which His guardian father was seriously injured, He gave up His studies at Alexandria and returned home to once more follow His profession and take care of His father's business.

As a result of the factional contentions, Yessu's heart became embittered toward the Sadducees, and even the Pharisees no longer appealed to Him. Altho favorably inclined toward the Essences, He could not identify Himself with them as their ideas were too theoretical and impractical for use in every-day life.

After His guardian father's recovery from a long illness, Yessu decided to increase His knowledge of the finer arts, and with this purpose in view traveled to Greece, where He remained for some time.

Meeting with some of the older factions of philosophic thought, He was once more stirred to pursuits along these lines and decided to again go to Alexandria to seek the learned men and submit himself to their tutorship. While on His way, and before reaching His destination, He learned of His guardian father's relapse, and hastening homeward arrived just in time to see Father Yousef laid to his last rest.

Yessu could no longer remain at home, and driven, as if by an unseen power, hastened His steps again toward Alexandria. His brothers, by His guardian father's first marriage, took charge of all business affairs at home, and his sisters, with the exception of one, having all married, left Miryam to care only for herself. As Miryam had decided to devote her life to public work, there was nothing to prevent Yessu from carrying out His designs, so He again set out for Alexandria, there to draw from the fountain of learning whatever would satisfy His great thirst for knowledge.

Altho having means at His command, Yessu preferred to work His way whenever possible, earning a livelihood at His profession while engaged in His studies. It was thus possible to keep His mind constantly in the direction of practical application and ignore the theoretical side of learning in so far as it proved impossible of realization thruout the daily walks of life. Idealism must be turned into realism to be worthy of His attention and consideration. To acquaint

Himself with those means which would enable Him to cope with the governing conditions of His time, that He might impart the results of His experiences to others, seemed to control His every thought, word and deed.

It was at Alexandria that Yessu formed the acquaintance of Appolonius of Tyana, Yeouan of Cerinthes, Yudas Iscariot, Abgar of Armenia, Simon of Cyrene, and others, whose lives became closely interwoven with His own, and whose characteristics were so prominent in resemblance that the thoughts, words and actions of one were often mistaken for those of another.

Great souls never come alone into manifestation. They are accompanied by equals, though often differing in the modus operandi of their mission, due to the difference in conditions and environments characteristic of the channels of geneological relations and peculiarities in tribal tendencies. In principle one and all are firm and identical, but in application they are often governed by immediate demands or complications, to interpret which requires consideration and caution.

The time of Yessu was an age of salvation, and many were the saviors manifested among the nations of the world. A spirit of altruism seemed to possess the better minds and in various localities there were evidences of reforms promising a brighter future to the oppressed as well as the oppressors, who grew weary of their self-imposed task posing as governors over humankind to whom they owed many apologies instead of owning their rightfully earned share of the world's treasures.

Yessu had chosen for Israel what Appolonius chose for Cappadocia. The salvation of the individual from a state of deterioration to that of emancipation, assuring the world's advance and the possibilities of life in a form of manifestation which evidenced a higher purpose than that of mere existence and sensation. Yessu was intent upon becoming a Nazarite in thought, word and deed, dedicating His life to the sole purpose of redemption.

## CHAPTER VI.

Yessu had received too liberal an education to fall into the by-ways of servitude. His guardian parents, having broad conceptions and considerate natures, imbued Him with a sense of mental freedom. While under tutorship, out of courtesy and respect for His teachers, He accepted all the teachings presented but retained only such ideas as corresponded with the principles of individuality.

Nazareth, altho heretofore but a thriving agricultural town, had by this time grown to be quite cosmopolitan, owing to the many merchants and traveling men who made it their frequent stopping place.

In His early youth, Yessu had noticed the great differences between the races and the sharp lines that were drawn between servant and master. Recognizing a faith such as that of the Perushim on the one hand and the much boasted liberality of the Sadducees on the other, He was unable to discern the consistency of the claims put forth by the various sects as to the relationship of man to man. His heart and mind went out toward the oppressed and the downtrodden, and He felt that the time was ripe for some understanding between the contending factions. He viewed the great trouble in all its aspects and decided to sacrifice Himself for the good of His own people.

Altho well informed and learned in the sciences of His day, He was as yet too young to make a claim as a public teacher, and having found the Egyptian method of healing deficient and not entirely in harmony with His own conscience, He decided to go to India to gather a few more blossoms of wisdom.

It was in India that Yessu became much impressed with the wisdom-religion and concluded to use the sum and substance of its philosophy in His own country, but to simplify it, however, to suit the conceptions of the Jewish mind. While homeward bound, He discovered Temple communities of Ghebers, and other schools of the Simple Life, and enrolled as a pupil with one of the great Madjoos, devoting thirty-three months to the study of the Aryan Life of Perfection, growing proficient in the art of healing as well as the philosophy of individual application, and decided to become a Nazarite, making a covenant to liberate mankind

from a state of sorrow, giving them a plan whereby they might liberate themselves from the bondage of oppression so that a better day might dawn on their path and the hour of liberty hastened.

Reaching His native home, Yessu prepared for public work, and the Congregational council, pleased with His earnestness and the desire to raise His native city to a citadel above all other cities in Israel, ordained and proclaimed Him Rabbi, and shortly after bestowed upon Him the position of High Rabbi over the Congregation of Nazareth. This new venture, and the high honors bestowed upon a young man, caused a great deal of envy among His elder contemporaries. His new position and standing gave Him the privilege of taking disciples and preparing them for the ministry.

Recognized as a Master, His name and fame spread throughout the country round about. When the news of His extraordinary healing power was noised about, invitations from other congregations were sent asking for His presence.

The active interest Yessu took in all movements, religious and social, brought Him before the people west of the lake of Tiberias, and multitudes soon followed His voice whenever it was heard.

But there were some who did not take kindly to Yessu, and there were those of the priesthood who cared not for innovations or anything that would divert the mind from old superstitions. They were determined to put obstacles in the way, but He paid no attention to the workings of these enemies. With confidence in His mission, and by virtue of His office, He pursued the path wherever it seemed most conducive to His designs, irrespective of unpleasant occurrences.

Yessu rose quickly in the estimation of His countrymen, and when invited to give His report to the Sanhedrin regarding His operations within His own district (Nazareth), the wise men were all carried away by His extraordinary ability and His well-conceived plan for reviving the national and patriarchal pride. Caiaphas, then high priest, was so greatly impressed by the appearance and manner of this young Rabbi and so enthused over His extraordinary gift of oratory, that he consulted the presiding priests about the advisability of the further advancement of Yessu, wishing to honor Him with a membership in the Sanhedrin.

For this purpose a new district had to be created, giving Nazareth representation, and Master Yessu was promoted to a position that would justify Caiaphas in giving Yessu a seat among the members of the Sanhedrin.

This new position was quite a surprise to all who knew Yessu, and altho it had raised Him personally very much in the estimation of even His enemies, nevertheless there were a few left among the priests who envied Him and with intense jealousy watched the outcome of his new turn of affairs.

Caiaphas was certain he had made an excellent move in creating a new member in the Sanhedrin. He felt that with a young man at the helm of this great and wonderfully designed hierachal system the priesthood would be able to astonish the world and make Rome quiver, shake and tremble. Caiaphas had a great plan laid for the redemption of Israel from the yoke of Rome and the aggrandisement of his own personal being, for he was ambitious and ever in the pursuit of power and an unlimited dominion over his subjects. He desired to be recognized and make his power felt thruout the world. Nothing seemed too great or too small for him to employ to gain the desired end.

The greater number of men comprising the Sanhedrin were considerably advanced in years, and lacked the fire and vim of youth to venture into anything of a more radical nature, or to place themselves into a position out of harmony with their acquired understanding of the law and customs peculiar to their race. Caiaphas had learned in his position as a governing high priest, assisted by his father-in-law, that young blood was needed to promote his schemes, and venturesome men must be looked for.

Master Yessu took His seat in the Sanhedrin with all the grace and honor of a man of wide experience, and when the question of final liberation from the yoke of Rome was brought before the secret council, and the plans of Caiaphas laid bare for consideration, there was quite a tumult among the gray-haired men of the holy synod. However, they all, as if by mutual consent, awaited the decision of Caiaphas, who was feared by them all altho neither appreciated nor liked. Still, on account of his unlimited power as high priest they guarded their tongues and awaited his final decision.

But there was one man among them who had not yet spoken, one who was absorbed in deep contemplation and

meditation, silent as the grave. A secret whisper was passed among the members of the Sanhedrin that Caiaphas had bestowed particular favors upon Yessu, the Nazarite from the Galilean hills, and all eyes were turned upon Him to see what path He would pursue under the direction of Caiaphas. But Yessu was silent. Was He surprised at the schemes and designs, of such a worldly nature, of a body of men who were looked upon as holy and just, serving the cause of good for the promotion of the welfare of a selected and chosen people? Caiaphas broke this silence by announcing Yessu, of Nazareth, as the man selected by him to take the matter submitted before the council into further consideration because He was the man to be recognized as suitable and capable to carry out the scheme.

Yessu arose in reply to this introduction, declining the honor to act upon a plan with which He was not in sympathy, and beginning with Moses and the prophets laid before the council the mistakes of His people in seeking dominion and power unbecoming men who claimed to be chosen by God as examples to be followed by the masses, who thru impositions were made inferior because of a lack of opportunities. Israel was not to be a material kingdom but a Society of God. It was not to govern but to set an example unto the worldly that would attract admiration, while all matters economic and otherwise were to be regulated thru mutual consent. He reminded the council that it was not, and never had been, the will of God that Israel should be a governing power. He further stated that the people in their ignorance and unhealthy ambition had made the demand of Samuel that they might have a king like unto other nations; that the demand made had become so great that even Samuel could no longer resist but did as he was commanded, and, that he might not be mistaken in the duties forced upon him, declared that Israel should have a king as demanded, but that "it shall be unto their condemnation." And ever since, and more than ever before, the sins of the fathers had been visited upon their children from generation to generation. Nothing but war, pestilence, subjection, captivity, famine, and destruction had been their lot, and it was only by the mere virtue of a few that the people had been restored from time to time as they showed a willingness to confess their sins and begin to lead a better and more consistent life. That

since Israel was not destined to govern but to educate by a simple and yet a perfect life of purity, it would be a misstep to further any such plans as those proposed by Caiaphas. Ways and means should be adopted to give the people better and more liberal opportunities to unfold their individuality that the struggle for supremacy might cease. The only way for recognition before the world as a people would lie in superior education and grander accomplishments in the intellectual realm, thus paving the way to a better understanding of Nature's eugenic and genetic laws which would assure a superior race to come.

The proofs furnished by Master Yessu were so convincing and so well defined that even Caiaphas seemed unable to retain his composure. For days and nights the pros and cons of the plans were debated, and the more the objections raised as to the steps to be taken the more tenacious and determined Caiaphas became that the plan which he had fostered for so many years should not be disrupted but carried out in toto, even if to accomplish the same it became necessary to make concessions to Yessu. To reserve the privileges given to Yessu for himself had been his fondest hopes, but nothing seemed too much for Caiaphas to do to have his cherished dream of a world-wide power realized.

For forty days and forty nights the discussions continued until Yessu felt that He had failed in His efforts and ambitions to serve humanity; felt that He had not selected the proper path, and He hungered for the liberty of those considered to be in the lower walks of life. A desire was now created in His own mind to free himself from the hands of those who attempted to lure Him from the path which he had chosen because they were seeking to use Him as an instrument for purposes not consistent with His own convictions.

However, Caiaphas did not desire to lose the friendship of Yessu. He was determined to win Him over to his side, for he knew that if there was a man in all Israel who could sway the minds of the people that man was Yessu of Nazareth.

Not only was Yessu above the average size in stature, athletic and powerful in strength, but His wonderful gift in weighing the most intricate questions, His wide experience, thoughtfulness and readiness for action were qualities sufficient

to make Him famous, while Caiaphas was a mere Lilliputian beside this great and noble man. Caiaphas admired the unpretentious methods of Yessu and the zeal and fervor displayed in pleading for the people.

Caiaphas used all his power in an endeavor to gain the confidence and co-operation of Yessu, and failing in this began to appeal to Him in a way that would entice the ordinary type of man. "If the statements just made by you are true, then all the more is it your duty to liberate Israel," commanded Caiaphas. "If you are one of the sons of the God of Israel, true to your fathers and patriarchs, command the masses, who are as dull as stones, and turn them into useful material that will be bread unto us and the generations to come. You have the power, you possess the ability. Win these millstones for the grinding of our flour thru the execution of our plans and we will hunger no longer after righteousness."

Neither flattery nor command would change the views of Yessu. He remained unmoved. Caiaphas was by no means discouraged but he felt that he had met more than his equal and he was willing to do his utmost.

Seeing that he could not meet Yessu on a scriptural ground, after he had previously failed from a political point of view, he attempted to touch His feelings by appealing to His ambitious nature.

Caiphias reminded Yessu of the honors already gained, and the high positions yet to be attained, and showed Him "from the pinnacle of man's highest ambitions" what the future would have in store for Him if He would only follow the suggestions given. "Let yourself down among the people and labor among men and nothing will befall you for we will assist you in all your undertakings. You will be made commander over the armies and have full power over all. The priesthood will be instructed to protect your very path and no harm will come to you, for God needs you in this most wonderful work, yea, we even recognize you as the man sent by God to fulfill His promises. We will pledge ourselves to give you all the protection at our command and will submit to your dictations if you but undertake the liberation of our people from the yoke of Rome."

But Yessu refused. Caiaphas had made concessions by no means small in his estimation and had lowered his pride

to a degree not known before to the members of the Sanhedrin. But Caiaphas did not seem to waver in his determination. He still had enough perseverance left to impress Yessu favorably with his designs.

One more surprise Caiaphas had in store for Yessu; once more would Yessu be approached. Surely this time he would not fail. It had cost Caiaphas much nerve strain and a great deal of pain and anxiety to think of such a step, but he had found himself faced by one whose superiority could no longer be denied over himself. Yea, more than that, nobler than all the souls he had ever come in contact with in all his life, from the highest to the lowest. Caiaphas was willing to make a sacrifice. Whether or not he was sincere and honest in his pursuits, true and trustworthy in his new venture, remained an open question.

This much was certain, that in his last attempt Caiaphas had lowered himself to the level of even the most despised, for no longer could he hold the position of vaunted superiority once held before Yessu crossed his path. Caiaphas had all the arrangements made and the pomp and display upon this notable occasion was indeed great, so much so that there seemed no longer a doubt in the minds of the members of the Sanhedrin as to the consent of Yessu.

Yessu, against His will, was seated upon the throne of Caiaphas and made the uncrowned King of Israel. Altho uncrowned, but garbed in a purple mantle, all the members of the Sanhedrin bowed and swore allegiance to Yessu, and even Caiaphas knelt and pledged to sustain Him in all His actions. Behind closed doors, shut in from all the world, in secrecy and wholly inaccessible to the ears and eyes of even their most intimate friends, the Sanhedrin proclaimed Yessu "King of Israel," who was to lead the people and the armies of Jaho to final victory, creating Israel a power in the land.

All the resources at the command of the Sanhedrin were laid before Yessu, and His dominion was to reach even beyond the ordinary boundary lines of the House of Jacob. The time was ripe, the opportunity favorable, the purpose unmistakably good, and from the plans carefully designed it seemed that there was no obstacle in the way to reach the desired end. But one man was needed to lead them on, one whom the people would follow willingly, and one who could sway them to any deed that might be desired.

Could Yessu resist such a temptation? Could He refuse the pleadings of men in the highest positions of life? Could He refuse their requests seemingly sincere, men ever desirous to do the highest biddings of their thots? Surely He could not.

Ever since the days of Voodooism among the savages, and priestcraft among the more philosophic tribes, the study of human weakness has become one of the leading pedagogical branches of education among the privileged classes—theologians, medicos, militarians. The priests took into consideration every phase of human dependence and subjectiveness to influence, and dissected the subject-matter of human nature to its minutest phenomenon. The illiterate were controlled by the manifold phases of fear—either those of the terrors of imagination or the pangs of physical torture. The more advanced, too, readily fell prey to the one phase or the other, and often to both.

Forty days and forty nights of continued sessions, with the concentration of decimal numbers of positive human minds directed upon one human being, seemed enough to convert a giant mind however determined and immovable in character. Every man in the Sanhedrin bore the conviction of victory over the most principled character within a nation, and evidenced not the slightest doubt of the yielding of human nature to the highest honors bestowable upon mortals by equals.

The pressure brought to bear upon Yessu was almost irresistible, and Caiaphas was certain he had gained his point altho at a great sacrifice, the sacrifice of an honor for which he had labored many years, and one he would never have dreamed of waiving in favor of another. As if led by some unseen power, Caiaphas consented to part with his prided possession and submitted himself to the bidding of Yessu. Caiaphas, who was so feared that even at the mention of his name men would shudder, now bowed his knees before Yessu and begged Him to accept the honor now about to be bestowed upon Him, on this the greatest of days, and listen to the announcement of the greatest of names "King of Israel," saying, "All shall be thine if thou but consentest to this plan of mine."

## CHAPTER VII.

Caiaphas felt certain that his last attempt to win Yessu to his plan would prove successful, inasmuch as it had met with the approval of all the members of the Sanhedrin.

When Yessu was seated upon the throne Caiaphas approached Him with due humility and condescension and anointed His head with consecrated oil, poured from the urn of the sacred dove, and pronounced Him the uncrowned "King of Israel."

Yessu, arising in all His majesty and greatness, made the priests and scribes tremble. Commanding all the members of the Sanhedrin to prostrate themselves upon the floor in submission, He raised His right hand towards heaven, and, turning His piercing eyes upon Caiaphas, who stood before Him in awe, thundered these words: "Thou shalt serve the Lord thy God." Caiaphas had expected to receive recognition of the honor bestowed, but instead was forced to hear those terrible words which made his senses reel.

With a majestic sweep of the hands Yessu threw His mantle to the floor, and descending the steps of the throne, commanded that the doors, which had heretofore been sealed, be opened.

Fear and trembling fell upon the whole Synod; chaos reigned and the members scurried for a place of safety, some seeking refuge in the lower chambers, while others prayed for mercy, altho there was nothing to harm them.

Caiaphas hastily disappeared thru a secret passage to his palace.

It was an unexpected and complete surprise to all, and the first thot that engrossed their minds was "treason."

The priesthood feared that, notwithstanding the great precaution taken, they might have been outwitted, and that Yessu, altho sufficiently tested and proven a Jew, might betray them to Cyrenius and to the government at Rome.

Their position seemed a dangerous one, as the priests and scribes for some time past had been placed under surveillance and a strict regime, and many had been called before the tribunal to answer to charges preferred of actions considered disrespectful to the authorities at Rome.

Rome was determined to establish peace at any cost among its inhabitants, so for some time had dealt harshly with the

leaders of Israel. Altho at times dealing severely with those who would not truthfully answer to charges preferred, the judges were instructed to deal leniently with all who would recognize Rome, and to offer protection from any and every design of their brethren if they would withhold nothing from the judges or generals. The cunningly devised methods used by the priests and scribes to outwit the jurisprudence of Rome resulted in utter failure, so the ecclesiastical body was obliged to adopt other plans.

Enormous sums were expended by Rome in an effort to keep the chosen people under subjection. The numerous uprisings proved destructive to the country in general, which was rich in many natural resources, the development of which was the principal object of Rome.

To better succeed in its designs, Rome began the study of the lesser priesthood to discern the extent of their religious honesty, but finding them unreliable determined to investigate the higher priesthood thru whom to learn of the plans and methods pursued by the sacred council.

Much evidence had been carefully collected by the government, the object of which was to lay bare the treachery of the ecclesiasticism before the people, giving the latter to understand that Rome was not responsible for the disturbances nor the uncertainties in commercial affairs, but that those conditions were due to the mismanagement of the church authorities. For this purpose of investigation, Rome selected the best and the wisest men obtainable, but still Israel would not yield to the most diplomatic measures and sought to evade and cunningly deceive Cyrenius.

The Sacred Council felt itself quite safe from invasion by the Roman authorities. The Council had the people well under subjection, and all the uprisings were ingeniously laid at the doors of the heathen population.

Rome had been deceived too often by the chosen leaders to have any faith in their sincerity, consequently Cyrenius issued orders that the matter of investigation be given undivided attention. For some time great disclosures were made and many of the district leaders and high Rabbis were brought before the high tribunals, while the Sacred Council was continuously shadowed in all its movements and operations.

Up to this time Caiaphas had proven himself a keen and

shrewd diplomat, and the diplomacy pursued by him was of such an ingenious nature that Cyrenius well understood it best not to advance too hastily, but rather to use caution in all his movements.

Caiaphas felt himself safe even to the last, as his plans were of such a nature that nothing could injure him directly as he was playing the role of mediator between Rome and the chosen people. He had his agents so well trained and under control that even in a case of emergency he would be spared, tho it cost the lives of thousands of innocent but blindly-led fellowbeings. Every misstep on the part of any of the members of the Sanhedrin made matters more complicated for Caiaphas and affected his plans to a certain degree, forcing him to the adoption of more strenuous and vigorous measures.

Caiaphas feared betrayal, altho it hardly seemed possible. After Yessu's refusal to be bought by the glamour of earthly power and earthly possessions, Caiaphas returned to his palace unseen, leaving the members of the Council to their fate.

The possibility of at any moment being dragged by Roman soldiers before the Tribunal came before the members of the Council like a cloud before the wind, and it was impossible for them to fathom and understand such an unexpected and unlooked-for downfall of their plans.

There were some members of the Council who admired Yessu for the step He had taken, and for His courage in demolishing the plans of Caiaphas. They admired the fearlessness of one man in Israel who dared to defy Caiaphas and his colleagues with just scorn. There were other members, however, who were greatly enraged because Yessu dared to belittle their venerable tho much feared leader and humiliate them all by throwing to the winds what seemed to be a great opportunity to effect a turning point of affairs for the good of an entire nation.

Caiaphas was sadly disappointed, and altho sufficiently assured of his own safety felt it wise to change his tactics and bury his sweet dreams of despotic power in the ocean of forgetfulness. But he could not forget nor forgive Yessu for the terrible humiliation suffered before his cabinet. The attention once paid to the enforcement of his plan, and the hatred and malice once directed toward Rome and every-

thing Roman, were now turned against Yessu, and plans were being formulated for His destruction. The heart of Caiaphas was filled with bitterness against the man whose might, appearance and presence had once inspired him with the fondest hopes of winning and enhancing his own power, and of seeing Israel in all its glory, but which was now taken away by one stroke from this meek and lowly Nazarene.

There seemed to be nothing too severe with which to avenge himself. But how? This was a question that puzzled Caiaphas and his colleagues. Men upon whom Caiaphas once depended for support, and whom he had held in subjection for years, lost confidence in him as a leader. The influence of the once-feared high priest, with his unlimited power of control over the members of the Sanhedrin, began to wane in its glory, and Caiaphas found himself down to the level of a common member.

Yousef of Arimathea, with his almost unlimited wealth, was no longer the willing instrument in the hands of Caiaphas, ready to follow the latter's bidding, and Nicodemus, the right hand of Caiaphas, declined further aid in a move that would injure the welfare of the members with the government of Rome. There were others who resigned their positions in consideration of the dangers and possible difficulties with the authorities now staring them in the face.

Caiaphas had met in the person of Yessu more than his equal. He felt it, he knew it. His power as high priest among his own people was broken. To restore it there was no possible chance, but to avenge himself became his sole object in life, and this he hoped to accomplish by the aid of the few who still remained loyal to him.

Altho blessed with ingenuity to concoct plans and intrigues, Caiaphas found it a difficult task to conceive of means by which to effect the downfall of Master Yessu, and to ultimately sit in judgment upon the man from Galilee. Every opportunity was carefully watched to throw obstacles in the pathway of the Master, and even personal attacks and bodily violence were planned upon. To see Him suffer was the wish and prayer of Caiaphas, whose position as high priest was still secure, even if his prospects to rise to a higher station had been dashed to the ground.

## CHAPTER VIII.

Father Eliye-Eli, who had watched developments of the new turn of affairs, was pleased with the stand taken by Master Yessu, and altho advanced in years found himself placed in a position where he was able to render active assistance. While it was difficult as yet to determine the final outcome, Eliye was confident a change would be brought about which would finally revolutionize the affairs of his country.

Connected now with the procuratorship of Pontius Pilate, Eliye made it a point to protect that high official from the intrigues of priest-craft as he had once protected Herod, the Great. He made it his mission to do all in his power to set at naught these intrigues, and to be more successful in his work held such positions as would enable him to serve as a guardian angel.

Master Yessu felt greatly relieved after having refused the position offered by Caiaphas. After the debate in the Sanhedrin, which had lasted for forty days and forty nights, He concluded that nothing could be expected from the new governing priesthood that would liberate the masses from their oppression, and He hungered after justice and righteousness. He was enhungered for the associationship of those who would be of material benefit in helping to uplift mankind. To educate the masses, and to work among them personally now became His sole mission in life. The education He had received, together with His learning and the experiences gained thru extended travels, would prove of great value in His determined effort to promote a cause that would liberate mankind from the superstitions of the past.

Rome was friendly to Master Yessu and His work, which interfered in no way with the policy of the government. Yessu had no enemies among the Romans, and the governors and priests, insofar as acquaintanceship with them had been made, were all kindly disposed towards Him. His bearing, His personality, His learning, His character and exalted life all won for Him friends and admirers wherever He went.

The simplicity with which He was able to present His cause, and His ability to adapt Himself to circumstances, made Him appreciated and beloved by the lower classes as

well as those in the higher stations of life. His society and associationship were sought by men of the highest standing, and His presence was considered an honor by those who extended invitations to Him.

Altho the attention of Master Yessu had been directed towards His own people, He found His greatest admirers and followers among the gentiles of the higher caste. To reach the minds of the people in general the way was paved into their confidence by advising them as to the welfare and care of the body. He relieved many of bodily afflictions, effecting cures even where the learned of Israel were at a loss to know what to advise and where the prayers of the Temple and the Circles of Silence, as well as the benedictions by patriarchs, were of no avail. It was no wonder, then, that instead of going to Jerusalem the crowd would follow Master Yessu, the Nazarite, to be advised and healed by Him who was greater in power and possessed more knowledge of the things of Nature than those sitting in authority and judgment.

Well versed in astronomy and the kindred sciences, Master Yessu was able to take advantage of many phenomenal occurrences in Nature which were looked upon with awe by the unlearned, and even the learned marveled because of His ability to foretell events of a purely natural sequence.

His work, altho confined to the borderland of Israel, spread beyond the land of Zion, and many came from afar to seek His advice and listen to His wonderful instructions, which were full of life and wisdom.

Judges would seek advice from Him on matters perplexing to them in their profession; doctors would consult Him regarding plans to be pursued in matters of education and the art of healing; divines would confer with Him upon problems pertaining to theology, while scientists sat at His feet to learn of Him the operations of the laws of Nature.

As Master Yessu gained friends among the gentiles, and the masses followed Him because of the good He had done for them, the bitterness among the Scribes and Pharisees increased, in which the Saducees also joined, tendering services to their otherwise hated brethren, for they now had to deal with a being who was far superior to any they had ever before met. But notwithstanding this opposition

and untoward actions, Yessu was determined to carry out His mission among men.

He was held in favor by the people as well as by those in authority. His work grew and He had a following which demanded recognition. Many became His disciples and from far and wide men of letters began to take up His work and carry it to the villages round about. Even where His own personality and hands had not accomplished certain cures they were attributed to Him as in His name, which became so widely known among the less orthodox people that many works were accomplished because of the confidence in His name.

In the few years of His mission, Master Yessu had more disciples carrying the gospel of liberty abroad than all the other philosophic schools combined. The faith in Him and in His ability as a teacher grew daily, and even many Roman warriors and leaders sat at His feet to receive instructions in the way of life. It was not to be wondered at that the people finally worshiped Him, for there seemed to be no question which He could not intelligently answer. Even subjects never before thot of were introduced and handled by Him in a manner most convincing and in perfect accord with all natural laws.

Master Yessu sought not fame or fortune. He labored not for His own glory and honor. He simply wanted to be as one of them. Thruout all His work He strongly advanced the idea of individualism, with the object in view of bringing about the collectivity of mankind towards one common end. His great efforts in keeping peace among the masses, teaching them to be just and to cease their riotous living and harboring malice against their neighbors, made Him famous among the Gentile population, and, had He so desired, no position would have been too great to be conferred upon Him, for among potentates and princes He had His foremost friends and admirers.

As an avowed individualist, recognizing in every man the potentialities of infinite possibilities, Yessu decried any and every measure that impeded the growth or development of individual souls, and for this reason refused identification with any form or system calculated to uphold one certain class at the expense of the liberties of another.

## CHAPTER IX.

Yessu gathered about Him pupils or disciples, as was customary in those days and in Oriental countries in general, to impart to prospective adherents His system of philosophy.

Satisfied and convinced that neither church nor state was engaged in the interest of humanity, except in so far as their own gain was concerned, Yessu proposed to educate the people in the economy of their individual life, thru determinationalism, as the only solution to all the perplexing problems confronting man in his struggle for self-preservation.

To meet the varied wants of mind and body, as well as their diseased tendencies, which were the result of superstitious teachings and practices advanced by church and state for centuries, Yessu found it a greater task than at first anticipated. The work of the adversary had advanced to a point seemingly beyond repair, and proved discouraging to many a reformer who with youthful vigor dove into the masses with the hope of rescuing them from the tentacles of a social octopus.

But Yessu was too tenacious to yield to obstacles however difficult to encounter. Prompted by a divine motif He was assured of the safety of His position, for a man capable of withstanding the most tempting offers made by the Sanhedrin sufficiently bore out the solidity of His character. His work was to be for those most in need of His services. Once the problem of human weaknesses was solved, recognizing the origin of all things as absolute perfection, any imperfection became the outcome of limitation and those limitations were not to be attributed to any divine origin but rather to impositions by undeveloped mentalities attaining to power thru the assistance of brute force.

Yessu saw before Him the diabolical operations of ignorance, and also the possibilities for liberation once Truth would dawn upon the human heart and mind, for "Truth shall make you free."

Convinced that all the immoral, degrading and destructive tendencies in man had grown or developed because of despotic practices by those in authority, Yessu did not chastize the perpetrator for these shortcomings but rather emptied a volley of denunciations upon those sitting in high

places whose official actions were tinged with ulterior motifs.

He cared not for the wine-bibbers and mongers, for were they not victims of circumstances? "God tempts no man," Yessu declared. But men in authority will devise ways and means destructive to individual unfoldment.

That His fearlessness, mingled with divine charity, should be interpreted as miraculous, and many ordinary events considered wonderful, was but natural. The wedding in Canaan offers one of the many instances where the invalid mind considers it a miracle to be given water instead of more wine, after all present had had their fill. The host dared not take such a liberty, but the Man of the hour was permitted so to do to the delight of all the merrymakers.

Only a Yessu, while on His way to Jericho, dared to rebuke the blind man for his imposture, practicing illusion licensed by a merchandising church. Yessu caught the man lying when after the first application he was asked, "Now, what doest thou see?" And the professional "blind" answered, "I see men like trees." How could he differentiate between *man* and *tree* if he were *born* blind? Later, when He finds the same man at the market place laced in a sleeping-bag (bed), Yessu recognized him at once, and seeing the cunningness of priest-craft knew the uselessness of further explanations, but desiring to let the man know he was found out exclaimed, "Well, well, thy sins are forgiven thee!" Yes, *thee*; for the man would not have practiced deception upon the public were there no priest-caste to exercise graft.

But how did Yessu know that the man in the sleeping-bag was a professional beggar, licensed by the church? Pharisees took issue, but their doubts were soon dispelled when Yessu, in His authoritative manner, commanded the man to get up, to pick up his sleeping-bag and take to his heels. It was a miracle indeed, but not one to fit into theological interpretation.

Yessu did assist the helpless, the fallen, the distressed. Whenever an earnest soul sought counsel there was never an occasion for disappointment. But Yessu was too practical to cater to whims and notions, and declared to the rabbling hordes, "An adultrous nation seeks signs and wonders." However, He would tell the needy what to do, and how to do it, that they might better their condition.

It was His magnetic personality and authoritative manner the Sanhedrin feared. He interfered with conjected notions; He was a menace to established beliefs and customs. Promulgating hygienic measures and eugenic teachings, simple living and cleanliness, industry and self-reliance, determination in faith and trust in but one authority—*Abba*—leading the mind to the Source and disclosing the methods of self-culture and final emancipation, at the same time denouncing the tactics of authorities and their hirelings, who were assisted by professional beggars and money changers, forced the Sanhedrin to devise ways and means unto silencing Yessu.

From year to year the message of Peace attracted the attention of multitudes, and should such a state be welcomed by the common populace, authorities, by the grace of God, would become a thing of the past. Yessu must be silenced, and if needs be removed, for it was necessary to keep the people in ignorance and teach them the lesson of man's authority. Yessu must be dealt with in accordance with commonly-recognized law, but if this proved inefficient, new laws and new measures must be created, if needs be, to bring about the desired ends—for the church knew of but one incentive—"The end justifies every means."

With such measures, prompted by a soulless priesthood and their obedient hirelings, it was not difficult to thwart any movement, however divine in principle and universal in its method of application. The priest-caste had learned thru experience that to secure unto itself perpetual existence among human kind it must be the power behind the throne rather than the throne itself. It proved more convenient to possess another caste, upon whose shoulders may be rolled any and every responsibility. Thru the emissaries of the government the priests proposed to keep "unspotted before the world" and in the event of "a turn in the tide," pose before the world as mediators, interveners and paternal peace makers, dispelling every possible shadow of suspicion and assure unto themselves a secure position within the sunclothed day of authority.

## CHAPTER X.

Engaged in a movement favoring the recognition of the rights of the masses, Yessu was very frequently confounded with leaders of political factions who would use His name in vain to hide their own weakness. Such methods naturally cast reflections upon the Master's work, of which the Pharisees were known to take advantage and use for purposes most effective to gain their own ends. Uprisings and riots of a political or religious nature were attributed directly to the works of the Nazarite, and matters became more and more complicated, so much so that even those who at first were the most ardent followers of the Master became fearful and thought it best to keep in the background instead of directly identifying themselves with the movement.

Years went on and with them the work progressed among all classes, even those who were His most bitter enemies became numbered with the best of His friends, serving the cause zealously.

Master Yessu followed the plan current among all Oriental teachers, of speaking in parables and explaining the most difficult questions of the day by illustrations familiar to the public mind. But He had a hard class of people to deal with, a people who had absorbed all the suggestions of their ancestral ties, together with prenatal influences, and they were steeped in superstition and vice to such a degree that greed, avarice and mistrust had become their characteristics, a feature that left but little to hope for except long suffering and degradation.

Still, in spite of the efforts made against the movement, the Master labored faithfully for the liberation of His people, altho it was known to Him that other nations would have welcomed Him with open arms and worshiped Him, yea, even deified Him. Yet He knew that if there was a people on the face of the earth who needed reform and instruction in the way of life, it was His people. "The sick need the physician," was His consolation, and altho "a prophet is without honor in his own country," He tenaciously held that "the Truth shall make you free."

While unpretentious and very plain, simple in His habits as well as in speech, Yessu's admirers were determined to see Him recognized by all the people as the greatest of all

prophets, and as the leader of the nation. Among His followers, as well as disciples, He numbered the most ardent worshipers and enthusiasts, of which Yudas Iscariot was the foremost, and Simon Petrus a co-ordinate.

The enthusiasm of some of His disciples and followers had only too frequently placed Yessu in a rather questionable light, as well as getting Him into predicaments from which it required tact to extricate Himself as well as those implicated.

For nearly nine years Master Yessu preached the gospel of liberty, healing the sick, counseling the poor, helping the distressed, raising the fallen and working towards the emancipation of the lower class to a position of honor. Still, it was hard to root out of the minds of the masses the feeling of class distinction instilled into their minds by reformers claiming and promising to them liberty.

The success with which Master Yessu met in His mission encouraged others to follow His example, not to help the masses, but for self-glorification. These many reform movements inaugurated upon all sides were rather in opposition to the work of the Master and a detriment to His noble intentions. These movements were secretly encouraged by the priests of the church to discredit the Master and put a stigma upon His work. Hasty and unwise steps on the part of His overenthusiastic disciples and followers oftentimes culminated in a clash with the followers of other factions. All such incidents were tabulated by the priests and elaborated upon to serve their questionable purposes.

The priesthood was determined to rid itself of Master Yessu at any price, for He seemed a menace to their policy. For some time they had conferred with the local officials, but having failed to bargain with them, concluded to send their envoys to Rome.

With costly presents and trumped-up evidence of alleged guilt against the Nazarite, the Sanhedrin hoped to gain a helping hand from the officials in Rome, effecting the arrest and trial of Master Yessu, whom they wanted tried for treason against the government, thus misleading the minds of the people.

While His enemies were devising plans and taking steps toward His destruction, Master Yessu went on with His work, keeping Himself well informed as to all the move-

ments made by the Sanhedrin, the plans of which He would destroy whenever advisable.

Father Eliye-Eli would also keep Master Yessu well informed as to all the movements of the Sanhedrin, and with the aid of Nicodemus and Yusef of Arimathea, who were members of the Sanhedrin, there was nothing that could escape the knowledge of Yessu. Altho more cautious than ever, and more and more reticent about His ways and in His manners, He continued laboring among the people until He felt that His attention would better be given to His immediate disciples and followers, upon whom He would have to depend for the continuation of the work begun.

Judging from the steps taken by the restless priesthood and their hirelings, Master Yessu felt that His person was no longer safe and that means of protection would better be resorted to. Attacks upon His life had grown more frequent, and some of them so boldly that it could no longer be doubted that the dark powers behind the throne of Caiaphas were at work seeking His destruction. With a cunningness characteristic of a priest-craft, the enemies manipulated the simple movement into channels of a political nature that doubts as to the sincerity of the Master might possess the hearts of the faithful. Dissension and strife would thus be created which would lead to encounters and justify interference on the part of the government, the Sanhedrin then aiding in the investigation would assure for itself prestige and favor in the eyes of Rome. For what did the priest-caste care as to what a man may do in furthering the betterment of another when positions and possessions of a parasitic class were at stake. Void of conscience and a mind warped as to right or wrong the priest-caste had its own ends in view.

The gullibility of the masses was an established fact, and public sentiment depending upon suggestion from a single man higher up, or publicity by hirelings, made every move inaugurated by church or state an absolute success, so much so that interference by any power not in harmony with the object of the governing class meant annihilation of the obstacle or death to the opposing person. The priests had learned from experience that every step tending toward sensationalism and undue excitement raised their kind in the estimation of plebian and artisan alike.

## CHAPTER XI.

Among the Romans Yessu numbered many who were greatly enthused over His mission, and they considered Him one of their mythical gods who had come to dwell among them. His immediate disciples, who were largely of Iranian descent, were convinced in their own minds that He was their promised Soshiosh, while others tinged with Judaism saw in Him their Messiah, each one believing that Yessu was destined to be the incarnation of their hopes. This idea had fastened itself particularly upon Yudas, who, being enthusiastically inclined and fanciful, overestimated and magnified the actions of Yessu to such an extent as to border almost upon the supernatural. Of good parentage, and endowed with religious fervor, with plenty of means at his command which he devoted to the cause and prided himself upon swelling the treasury for his Master, Yudas became the herald and advance guard of Yessu and His disciples.

Every deed, however small, appeared to the overexcited fancy of Yudas as the greatest of miracles, and there was no language too forceful for him to use in describing the event to its fullest extent. He would announce the Master's coming and engage street venders and idlers in the market places to join him in his shouting, making presents to them to show the unlimited means over which his Master had command.

Yudas would arrange for feasts and dinners, and command those interested in the Master's work to come and feast, giving out the impression that it would require merely a word from the Master's lips and all that was desired would be at hand. He loved his Master for His greatness, and for His ability to handle the priests, the politicians and scientists alike, and it was balm to his soul to see them all dwindle down to dwarfs in his Master's presence.

It was in Alexandria that Yudas first learned of Yessu, who was a figure of general attention. Yudas was a strict Pharisee, but once he heard and saw the works of Yessu he became as ardent an enthusiast in the Master's cause as he had been in his own caste. Wherever an opportunity offered itself for the glorification of the Master, Yudas would always take advantage of it. To him there seemed

to be nothing more gratifying than that his Master be recognized as the greatest of beings and worshiped by the hearts of His people.

Yudas was generally too busy in making arrangements for his Master's work to be always present when anything unusual occurred, and a report sufficed to turn the incident into a miracle.

Yudas took it for granted that a mere word from his Master's lips would turn the water into wine, and woe unto him who dared to contradict him in his conviction. When the winds changed their currents, momentarily producing a stillness in the air, and if at that moment his Master happened to raise His eyes towards heaven, Yudas was convinced that it was his Master's look that commanded the winds to change their course. He knew it was another miracle and he could not keep it to himself, but must relate it to all with whom he came in contact.

Those in sickness Yudas regarded in the arms of death, and after having recovered thru the tender care of his Master it was to him the equal of a being called out of the grave. It was he who would gather together the lame, the halt, the deaf and the blind, the leper and the sick covered with sores. His Master's powers were unlimited to his mind, and whenever his Master failed to heal "because no faith was there," Yudas had his own version. He knew that his Master was Lord of all and could do as it pleased Him.

When the Master refused to accept the many valuable presents made by admirers, to the mind of Yudas it was because it all belonged to his Lord anyway. Having charge of the treasury, Yudas was always ready to receive whatever was offered, and considered it a great privilege on the part of the giver to have gifts accepted for the Master.

Yudas was not very intellectual, but he was inventive and witty. He would suggest questions to the Pharisees and Scribes, as well as the proud Sadducees, to be asked of Yessu "that they might find occasion with Him," as he put it. How he would delight to see the wise made foolish, and tho the occasion was of little importance, to Yudas it was the greatest thing in existence.

After sunset, when the disciples would argue among themselves as to who would have a seat next to the throne of their Master when the kingdom should materialize, Yudas

would sit in meditation planning for the coming day a program that would outshine all former ones. He was satisfied he had found his work, and to labor and to win was his only aim. He cared not for position or standing, all the honor and glory was to be for his Master.

When rebuked for his many hasty actions which might result in bringing down the authorities upon the congregation, Yudas accepted it as an index of insufficient energy on his part. It was done merely to try his own faith in the Master's ability.

Before the people Yudas would speak boastfully of Master Yessu, but when in the latter's presence he would be as calm and gentle as a lamb ready to receive commands and follow his Master's bidding. He was overanxious that Yessu be recognized. He was bitter against the Romans because they had not ere this made his Master king of Yudea, and enraged at the Jews because they had not recognized Him who was great in word and deed as the One whom the prophets had foretold.

Yudas desired his Master upon the throne. This was his only ambition, and there were no means either too low or too high which Yudas would not use to gain his desired end.

Yudas left no stone unturned to insure his Master's popularity. Healing the sick, demanding the authorities enforce better conditions for and recognize the rights of the masses, educating and caring for the poor and needy, all this was not enough for him. His Master was to use these means merely to prove Him the Savior, while with the iron rod of divine mastery, He was to rule the nations, a promise made by the prophets, and that promise was to be realized. If money could do it, Yudas was the man to get it, for he surely had the ability as his mind as well as his connections were ever resourceful.

The days of the great Feast of Jubilee were fast approaching, an occasion memorable to the faithful, and of gain to those less in sympathy with the ritualistic part of Israel. It was the feast that only the selected were called upon to witness, as it occurred but once in seven times seven years. The time was doubly important, as it was an occasion for rejoicing and for thanksgiving, and attracted the people from the four corners of the earth. There would be young and old from the east and from the west, the

north and the south. Such an occasion was not to be overlooked by Yudas. Already thousands had put up their bazaars in the streets of Jerusalem, and tens of thousands had arrived in the holy city to procure their quarters before the coming of the great mass of people. In the outskirts of the city, and beyond the walls, temporary inns were erected and everywhere was apparent the bustle and stir of a metropolitan city arrayed for great and coming events.

Before the people became too much absorbed in the festivities as arranged by the priests, Yudas devised a way to detract the minds of the people from the long-looked-for event and spring a surprise upon the Pharisees that would bring their plans to naught.

It was not the intention of Master Yessu to spend the first few days preceding the festival at Jerusalem, so for this reason the preparations usually ordered had been omitted. Still Yudas had taken it upon himself to see that all was in order to receive the great guest. When nearing the great city, and after the usual halt before the break of the Sabbath day, Yudas arranged for the entire company to rest up in respect for the Sabbath, while he himself took occasion to enter the city and hire strangers as well as friends to aid him in the reception of the Master. Those of the congregation at Jerusalem, in sympathy with the Master's mission, were notified that their Lord would take the city by storm, and everywhere great excitement prevailed.

Yudas engaged trumpeters and street singers, and flowers and palm leaves were ordered gathered by the strangers within the gates to be used in the great memorial jubilee. Yudas gave instructions and orders to all the faithful to shout the great tidings of Israel's redemption in the streets after sunset of the Sabbath day and declare the coming of the King. Even those less enthused by the fervor and the words "Israel, thy King cometh unto thee," brought back to their memories stories told them by their fathers which quickened the blood in their veins and prompted them to prepare for the great occasion.

When the trumpets sounded before the city gates at sunrise of the first day of the week, and the processioners were preparing to greet their King before the city wall with loud Hosannahs and a Hallelujah chorus, hammers and

axes were laid aside and everyone possible went out to witness the unusual proceedings.

This commotion and interest on the part of the people wrought envy and bitterness in the hearts of the priests, who feared an uprising and a loss of their expected revenue during the approaching days of the feast. They were enraged at the sympathy shown by the people, and when Yessu, arrayed in His festival garb and sitting upon an ass covered with a jeweled rug, appeared at noonday in the principal street of the city and before the public buildings and the palaces of Caiaphas and Pilate, while thousands of people, many with swords and shields raised, cried with one accord, "Hosannah to our King," it made the officials and the priests shake like leaves before a whirlwind.

demanded that Yessu put a stop to all the demonstrations,

In the height of the excitement the church authorities and begged Him to disperse the crowd that they might return to their homes and to their work. It was feared that a delay in the preparations for the festival would cause an enormous loss to the treasury and mitigate against the success of the occasion.

The authorities, not succeeding in their entreaties, caused attacks to be made upon the Master by hirelings, which resulted in creating feuds, with their consequential bitterness and even bloodshed.

The coolness of the Master during these critical situations greatly pleased Yudas, but enraged the priests as well. Yudas felt that he had done himself justice, and was convinced that owing to the many strangers within the gates before the opening of the festival the event would be the talk of every tongue.

As expected, the entrance into Jerusalem on the first day of the week caused a division of opinion among the population, and to the Sanhedrin, now in possession of the long-expected warrant from Rome for the arrest and trial of Yessu, this event was very inopportune, as it was their intention to leave the matter rest until after the holidays, fearing that many strangers might take sides with the opposition and cause an uprising.

However, to bring Yessu in a position where He could no longer molest them became their special purpose. Extra sessions to that effect were called by the Sanhedrin.

## CHAPTER XII.

For some time the members of the Sanhedrin, under the direction of Caiaphas, sought to bring Master Yessu to naught, for as long as He remained in public life they were prevented from promoting their political intrigues, fearing that His knowledge of their operations might lead to their exposure to the government. They had thus far failed in their various attempts to incite the local authorities against the Master, and to effect their designs thru Rome became their only hope. But even thru this channel Caiaphas met with obstacles, and only the cunning device of bribing the officials opened the way to influence those who would be instrumental in bringing about the desired downfall of Yessu.

Because of contention and strife among the people, it became necessary for the government at Rome to maintain a standing army in Israel, and to facilitate investigation and settlement of contending questions judges were dispatched at intervals from Rome with full authority to act.

Israel was determined to stir up strife. Plots to this end were formulated by the leaders, who were assisted by those lower in office, while their subjects, becoming imbued with the same spirit of deceit, developed these tendencies to such an extent that they virtually became an art. Rome thus had many difficulties to encounter, and stringent measures were frequently adopted to obtain information as to the true state of affairs, which ultimately resulted in implicating the priesthood, who considered such steps a "persecution of the Saints."

Caiaphas did his utmost to lay all the blame to Master Yessu, and whenever there appeared the least indication of trouble among the people the fact was noted down and reported to be due to the teachings of Yessu. However, men like Cyrenius, Marcus, Cornelius and others in the service of the government, because of being followers in secret of the Master's teachings, made only meagre reports as to the actions of Yessu, for they considered His mission friendly to Rome. Still the continuous complaints made by the church authorities created a doubt in the mind of many government officials, so much so that opinions were divided and investigations ordered to be carried on in secret, which resulted in complicating matters considerably.

That some day all their machinations must culminate in disaster, was readily foreseen by Master Yessu, and those interested in His mission were just as much on the alert for His protection as were the enemy to destroy. At first the enemies of Yessu did not act in the open, but every move was clothed with profound secrecy, which required constant alertness.

The priesthood was determined, if not successful in removing in a political way the source of their danger, to resort to foul play, and many instances proving such intentions warranted the Roman disciples to maintain private soldiers for the protection of their Master, who, while not resenting, never expressed His approval, and warned them frequently with these words, "whosoever liveth by the sword shall die by the sword." Still, even His immediate disciples secretly carried arms, feeling that their Master was constantly in danger.

It was rumored among those of the Inner Circle that Caiaphas had diplomatically manipulated matters in such a way that presents and large sums of money were being used to procure a warrant from Rome for the arrest, trial and conviction of Master Yessu, thereby compelling Pilate to sit in judgment and execute the bidding of Rome in the name of the Emperor, whose commands no one dared disobey, and under whom Pilate, as well as the representatives of the Emperor's court in Israel, would be powerless to oppose.

The opportunity seemed to be favorable, for the Emperor himself had entrusted the reins of government in the hands of his generals while he personally engaged in a life of reckless idleness, caring little about the responsibility of his position, but demanded with an iron will that his designs and regime be carried on to his satisfaction.

While Tiberius revelled in the midst of pleasures, delegations from Caiaphas and his coterie at court loaded Marco, the pretorian prefect, with their usual petitions and many presents. However ingenuously operated under the cover of secrecy the ever watchful eyes of Master Yessu's friends, of whom there were many at the court, discovered the plot and took vigorous steps to thwart it.

The bitter contention and revolts, which had increased from time to time among the people of God, altho purposely instigated by the priests, were made to appear, according to

witnesses produced, entirely due to the liberal teachings of Yessu. Reports, however, were so conflicting that Marco was persuaded to yield to the Caiaphas faction, and being convinced that the troubles and enormous expense to which Rome had been placed would be ended by the removal of the One who was the cause of these contentions as claimed by the church authorities, he issued the fatal warrant which was to be served without delay.

At the particular time when Yessu entered Jerusalem amid the cheering crowds who proclaimed Him Lord of All, the warrant was in the hands of Caiaphas, upon whose orders depended the time of its execution. But the warrant had come at a time most inopportune, and owing to the approaching festival it was questionable as to the advisability of its service.

Caiaphas feared an uprising, for such an event would prove disastrous to the church which depended upon its annual financial harvest from the thousands of pilgrims and the faithful, as well as from the merchants who paid enormous fees for concessions. On the other hand, Caiaphas feared Yessu might spring upon him another surprise which might prove even more disastrous to his interests than ever before.

Assassination was thought of, but as previous attempts had failed the authorities decided to rely upon the warrant to complete their designs. To arrest Yessu openly, as Pilate would be obliged to do, the church feared would cause trouble, so for this reason Caiaphas advised that it be done secretly.

Yudas, encouraged by the reception given his Master on the day of His entrance into Jerusalem, planned greater surprises. He felt that the day was not far distant when the Pharisees would kneel before Yessu in adoration and praise. He also heard his Master tell of the intentions of the Jews, of the warrant issued for His arrest, and how their only difficulty was in keeping the arrest from being made public.

Yudas then conceived an idea. Publicly they dared not arrest his Master, but if they tried it in private they would fail and the Master's glory would be assured. Yudas felt that he could accomplish his Master's release, and before the world another miracle would be wrought, a miracle that would convince even the skeptics of the greatness of his

Lord. If they attempted to arrest Him, Yudas thot that Yessu would certainly make Himself invisible and pass out of their midst as He had done before. The intrigues of the priests would thus be powerless and Yessu would stand recognized before His people, and to His dominion there would be no end.

His plan was laid, and if executed before the end of the days of feasting he would win the victory and all the world would know of the great event, then all strife would be ended and everything would be favorable for his beloved Master.

While waiting as usual at the supper table to receive his orders for the coming day, and attentively watching every move that he might thereby learn of the wishes and desires of his Master, Yudas heard the gentle voice of Yessu say to him: "Whatever thou doest, do quickly."

Yudas felt that his thots had been read, and encouraged thereby straightway sought the authorities to offer them a plan whereby they could make the arrest secretly. Yudas was known only too well by the priests for him to gain a willing audience, for again and again had he caused them humiliation. To succeed it was necessary to be adroit and cunningly prove the sincerity of his intentions to betray the secret abode where his Master often remained in meditation and contemplation.

To further convince the priesthood of his sincerity, he rent his garments and pleaded that sooner or later his Master would be brought to justice and that he himself would be liable to conviction and torture. Upon being promised freedom and protection, and forty pounds of silver to help him seek safety, he offered to lead them to the presence of his Master. After some parley and bargaining, thirty pounds of silver was agreed upon and accepted.

Several companies of soldiers were ordered out and proceeded under the direction of Yudas to the private gardens of Gethsemane.

Here it was that the Master sought consultation with Eliye. Here it was that under cover of the most profound secrecy Nicodemus, Mathaeli, Philopoldi, Yousef of Arimathaea and others would carry their news and receive further instructions. However, on that night it was thot wisest not to congregate. Alone Yessu went to Eliye to converse upon the important events soon to take place.

Under cover of darkness He entered the sacred chamber where hours of happiness had been spent. Here it was that Eliye loved to rest and receive in the quietude and peacefulness of this lovely grotto the inspirations and revelations which guided him thru life. Here it was that the hands of father and Son joined and the conditions and events of the day were considered.

Eliye had for many days made this his abiding place, for he had retired from all outside activities. His health and strength seemed to be failing very rapidly, and it was due to this fact alone that Yessu hastened to Judea as He felt no inclination to visit Jerusalem during the festival.

Father Eliye was much concerned as to the outcome of the work. In the dim light the two conversed in low tones and it seemed as tho the voice of Eliye became fainter and fainter until at last the most profound stillness like unto a grave filled the grotto.

"Father, if it be possible, remove this bitter cup!" re-echoed thruout the apartment. The sudden silence, filling every nook and corner with awe, aroused Yessu from His pleading attitude and as His eyes fell upon Eliye-Eli, a shock flashed thru Him that made His body quiver. Before Him sat in Egyptian posture the lifeless form of Abba Eliye-Eli; the once keen eyes closed in death; the wisdom uttering lips sealed for time and eternity; the entity soaring in the realms of ether.

Yessu fell upon His knees. With tender hands He touched the hands of Abba. He felt the crown of the head, His ear touching the breast. Gazing into the classical face now cold in death, Yessu uttered these words: "E-lo-i, E-lo-i, la-ma sa-bach-tha-ni!" (These words were repeated upon the cross.)

Yessu arose, and in the dim light which fell upon His father's face, clasped His hands and raising His voice to heaven with the words, "Thy will be done," went out and wept bitterly.

Raphael, the body-servant, was awe stricken at the sight of his dead master, and fled in the darkness of night to the palace of Yousef of Arimathea to carry the news.

When Yousef, in company with his servants, entered the private grounds they heard in the distance the noise of arms and the hoarse voices of soldiers echoing thru the still-

ness of the night. A conflict, like a struggle between hostile factions, seemed in action, and in the midst of the turmoil was heard the sweet and tender voice of the Master commanding peace.

But the voice was not one of command, of determination, but one of softness, of tremor, of uncertainty. What was this all about? What could it all mean? The servants of Yousef impatiently awaited the command of their Lord. Their hands were already upon their swords. They felt it their duty to prove their faithfulness by force and were disappointed to once more hear the voice of Yessu declaring peace.

With His own hands, and with strips of cloth from His own garments, He bound up the wounds of those who were injured during the melee.

"I am He whom ye seek; fear not, I go whither ye lead Me," said the Master.

It was Yessu's coolness, His sweetness and gentleness that calmed Yousef, who then ordered his servants to notify the Congregation of what had happened, after which he went to the sacred chamber where he found the body of Eliye in the stillness of death.

Was it irony of fate or the work of witchcraft exercised by a priest-caste, availing itself of every means, even that of ether, to gain its diabolical ends? Yousef seemed as if riveted to the marble floor of Eli's habitation; his heart felt petrified. What the eyes of Yousef saw, what his mind slowly revealed to him sufficed to quicken him to immediate action. He knew that Yessu would use neither ingenuity nor finesse to protect His person. A bitter cup drank to the very dregs only strengthens the stoic heart and defies all the world with silent contempt. Eliye-Eli had flown the mortal edifice of human endeavor, and all that lay exposed to the gaze of veiled eyes was the collective state of elements ready to follow the bidding of nature's laws without the least resistance.

Yousef, a man versed in the cunning devices of caste-consciousness, knew that time was precious at such an hour of trial. There was nothing pressing at the grotto of Eliye-Eli. His attention must be directed to channels conducive to the rescue of a precious life. Like a flash of lightening he issued forth into the darkness of the night to give orders to his many servants ready to follow his bidding.

Pilate was at once consulted, who determined to delay matters until the holidays. He foresaw trickery and intrigue and hoped to gain time and thus avoid injustice to anyone. But the Sacred Synod demanded a trial without delay. They demanded that the prisoner be judged at once, that Pilate that very night give his decision for crucifixion, and that all necessary preparations to this end be made. They demanded that the order of the Emperor's prefect be carried out, as they held the warrant which entitled them to the execution of their command.

That night Pilate heard the decisions of the minor judges and witnesses and found the testimony insufficient to convict the Master, even tho the warrant demanded condemnation to the full extent of the law.

Pilate's household were believers in Yessu's work to a great extent, and Pilate himself, once healed by the Master's hand of a grave malady, was a follower of the Great Teacher. He wanted time to consider the case, but the church demanded immediate action and Pilate was therefore compelled to use technicalities to stay proceedings.

Knowing that Yessu was a Galilean by birth, Pilate thot it best to refer the case to Herod who was then present at Jerusalem on account of the festival. Herod, however, knew the holy character and fame of Yessu too well to be drawn into the affair. Knowing it to be a church offense he referred the accusers to Caiaphas and his council for a decision. Thus the proceedings were somewhat delayed.

Caiaphas and his cabinet understood the meaning of this shifting from one court to another and took a firm stand. The intriguers feared that every moment of delay might prove fatal to their plans. Either the warrant might be repealed, or the friends of Yessu might raise an army and by force compel His release. In such an event the festival would prove disastrous to the church, not only morally but also financially.

Thus the council demanded of Pilate an immediate decision.

## CHAPTER XIII.

Master Yessu remained unconcerned as to the controversy among the higher magistrates. His mind seemed to dwell upon another world. This indecision, this being dragged from court to court seemed a farce to Him. His thoughts seemed to be directed to subjects foreign to His surroundings. What He felt and thought no one could fathom; what He suffered and the mental burdens He bore no one had ever dreamed of.

He seemed to care not at all as to the result of the trial. When questioned He remained silent. If there was sufficient evidence against Him for conviction what good would it do to speak or explain. Let the law take its course; He would not interfere.

If it were just to convict Him upon circumstantial evidence, how could He appeal; to whom. Thus He would not even answer the charges as they were not worthy of consideration, not truthful enough to even cast a shadow of doubt upon His character.

There He stood before His accusers in angelic majesty, arrayed in the purple garment He had worn on the day of His entrance into Jerusalem, like a being far above the earth, towering above the tallest of men, silently awaiting them to do and to dare.

It was customary on the occasion of this great and rare festival to give the life and liberty to some criminal who was the choice of the people, and relying upon this usual custom Pilate expected to offer the same as an excuse to Rome for the entire release of Yessu of Nazareth in case he was taken to task by the government for his actions.

Pilate became alarmed at the pressure that was brought to bear upon him by the church authorities. The threats directed against him aroused a feeling that his position was endangered, but he felt he must not waver. For this reason he would appeal to the people. To them he would entrust the fate of the innocent one. He would bring before them Yessu of Barabbas, a being terrible and fierce to behold, one of the most dangerous and notorious characters of the country, the mention even of whose name would almost freeze the blood in one's veins. Yes, him would he bring out and place side by side with Yessu of Nazareth, the Pure One, the Innocent

One, and put the question to the people as to their preference. He knew whom they would choose; they would prefer the majestic Yessu of Nazareth who was beloved by many for His great and good deeds. Of all this there was no doubt in the mind of Pilate.

The strangers within the gates were many, and altho they had heard of Master Yessu many of them knew not whom was Yessu of Nazareth or Yessu of Barabbas. All they knew was that they preferred the stately Yessu.

In the interim the priests took occasion to post their hirelings to demand Barabbas.

As the people crowded before the steps of the open palace, and thousands of voices were raised shouting for Yessu of Nazareth, their beloved, there were many also who called loudly for Barabbas. At the same time the priests and their emissaries dashed among the throng and called at the top of their voices "Barabbas, Barabbas."

They wended their way to the steps and the pillars of the palace and like maniacs cried for Barabbas until that name seemed to echo and re-echo from the throats of all. The court of "Sixty" who were to decide as to the name called by the loudest voices could not do otherwise than favor Barabbas, altho a dispute arose among them as to which it should be.

Pilate was powerless to act further, and turning to Yessu the Nazarite asked of Him what could be done to stay their hands. Pilate felt that he had been outwitted, and awaited anxiously for an answer. Yessu replied: "Do thou as thy position demands of thee."

Pilate turned to the people and once more asked "what shall be done with this man?" And the reply came back like a thunderbolt, "crucify Him, crucify Him."

Like wild beasts and maniacs they rushed around the pillars of the palace shouting repeatedly, "crucify Him."

Repeatedly Pilate turned to Master Yessu and to the people. He could hardly believe it to be true. He understood the trickery; he saw the mistake he had made, but it was too late. He had been outwitted.

Pilate asked for time; he asked for a postponement but the priests threatened and the people became uneasy. They demanded that Yessu be crucified before the end of the festival. Pilate, however, was just as determined that the

matter be delayed. He thought perhaps the bloodthirsty mob would be satisfied if they saw the Master beaten, His skin torn and blood streaking the white and clean-kept flesh. To see the man of stately mien and iron will in streams of blood might satisfy and disgust them so they would make no further demands.

Yessu was ordered beaten before them. Soldiers were carefully selected who were instructed to inflict wounds of only a superficial nature.

The soldiers apparently greatly exerted themselves and blood streamed down the body of their victim. The scene became most repugnant and thousands turned away with the cry of "shame."

But many were still at work among the crowds relentlessly stirring them up to incessantly make the demand that the Nazarite be crucified.

The afternoon was almost spent and Pilate was being pressed to the verge of desperation. What could he do? At last he washed his hands before the people, according to the ancient custom, which signified that he was innocent and free from blame for that which was to follow. With this act he left Yessu to meet His fate at the hands of the rabbling mob.

Pilate, however, impressed upon the minds of the people the fact that the crucifixion of this innocent man was judicial murder, for which act he would take no responsibility as he was convinced of Yessu's innocence. But the crowds jeered and assured Pilate that if there was any responsibility they would be willing to take it. The priests were satisfied that they had gained their point.

Pilate and his chosen friends, in company with the Covenanters, were unable to understand why their Roman conferees were so dilatory in their intervention of the warrant issued for the arrest of Master Yessu, as all that was taking place was evidently known to them. Even tho delayed in seeing the Emperor a repealing edict should have arrived the day the warrant was served.

Nearly a week had elapsed since the warrant was in the hands of the authorities; still the friends of Yessu hoped for the best; still they waited for something that might transpire to save the life of their Master.

Now that all seemed lost it became necessary to alter their plans and to act quickly. Hour upon hour passed and

anxiously the Covenanters awaited the setting of the sun that they might yet do something to save the life of Yessu.

Three hours had elapsed since the cross with its precious burden had been raised on Golgotha, and the Jewish factions had dispersed to prepare for the approach of the Sabbath.

That the body of the Master might be kept up by stimulation, hyssop was administered to produce a stupor resembling the appearance of death.

That attention might be detracted from the body of Yessu, Pilate ordered two Jewish criminals, who had been sentenced to death, to be placed on either side that they might become a focusing point for the blood-thirsty mob. Everything possible was done to favor Master Yessu in this darkest hour of trial.

Just as the setting sun cast its last rays over the horizon, and the deepening shadows of night were spreading rapidly over the valley, there was a commotion in the palace of Pontius Pilate. A herald had just arrived with a document bearing the private seal of Tiberius, and all were anxious to learn its contents. The document instructed Pilate to cancel the warrant and leave matters to be investigated by Cyrenius. It further instructed that Yessu, if arrested, be set at liberty until a full report could be made.

While Nicodemus, Yousef, Mathaeli and others were making arrangements of their own, which included a readiness to resort to desperate means if necessary, Pilate sent out messengers to the Covenanters and his servants to Golgotha with instructions that the body of Yessu be taken down from the cross without further delay.

Mathaeli and Yousef of Arimathea were in readiness to receive the messengers, and after a few words of explanation all was fully understood among themselves.

It was the haunted hour of twilight, the dying day draped the scene in its mysterious shadows. At the foot of the cross the silent watchers awaited anxiously the hour when something would be done to relieve the sufferings and dangerous condition surrounding their beloved Lord and Master. The sombre stillness, hanging like a pall, seemed to speak of unutterable woe as if the wrath of the Infinite were being poured out upon the heads of those responsible for this awful tragedy.

But hope took the place of despair among the faithful, for in the distance could be dimly discerned the familiar figures of Mathaeli and Yousef of Arimathea hurrying to the scene at Golgotha. Their coming was significant.

Upon their arrival, and after hastily examining the body of Yessu, they declared to the bystanding curiosity seekers that He was dead. Even the wounds upon His side were opened and blood and water flowed forth, proving conclusively to the onlookers that the body was lifeless. Contrary to all laws even the two criminals were also taken down and removed without further delay.

As soon as the body of Yessu had been taken down from the cross and laid in the private burial place of Yousef of Arimathea, and other necessary preparations completed, the church authorities, who had been informed that the body was lifeless and friends of the Nazarite had secured permission from Pilate for its burial, sent a delegation to investigate the burial place and affix their own seal upon the door which closed it, and to report to the council if all things had been done according to the law.

Nicodemus, however, was not satisfied with this alone. He demanded that the sepulchre be watched, not for the sake of the body but for the satisfaction of the church which might likely be deceived, and in compliance therewith the authorities at once asked Pilate to grant them private guards and watchers. All precautions on both sides were taken to guard the sepulchre.

That night a storm raged fiercely in the valleys of Yudea; thunders echoed and re-echoed in the mountains 'round about. Thots of events of the past few days made many hearts tremble, and many minds were troubled.

That night the heart of Yudas seemed rent in twain. He wept bitterly and condemned himself for the action taken, thinking he was the cause of all this great trouble. His remorse turned to madness. The one he had loved, cared and labored for had met a terrible fate, and his intention had been that He be recognized as Lord and King.

He went to the church authorities to give vent to his broken and anguished heart. He threw down before them the thirty pieces of silver. In his desperation he entered the temple where he broke the ornaments of the sanctuary and rent the heavy curtains from top to bottom. He frightened

many priests and laymen that night and made many of them go down upon their knees and confess that the One who had been raised on Golgotha was indeed the Son of God. Even Caiaphas felt condemned that night and was frightened by the strange apparition in the form of Yudas the madman.

The grief of Yudas became greater than he could bear, and life to him was misery. To end his existence was now all that was left to him. To follow his Master that he might seek forgiveness was his only comfort. Hourly he accused himself of treason, of betrayal, of cowardice, and the consequent remorse was more than his mind could endure. Could he justify himself before the world, before God? There seemed no hope for him, and before the throne of the Almighty he would go to receive his sentence.

At one time a feeling of revenge would take possession of him and he would vent his fury in deeds of destruction in the temple sanctuary, and upon the priests. Again in calmer moments of reasoning he resolved to end it all by killing himself. But even this seemed not to be torture enough, not punishment enough for the terrible mistake he had made.

He wanted to feel the sting of death in its most awful and terrible form. It was his desire to suffer all the agony and pain that had ever been endured by human kind. The mental torture he suffered was not enough; he desired to experience physical pain, to have his heart torn from him, as it were, and there upon that spot where he had given his Master that fatal kiss would he end his hated life. There he would do penance; there he would suffer and die.

Human language, however voluminous in word-painting, will never be able to depict the soul-state of a human being whose fond hopes and optimistic faith end up in utter annihilation. The sincerity of heart, tho often overpowered by the suggestions of the objective mind, knows of no other incentive but that of Love, and blind as to any adverse tendency in matter, seeks to live that love and bring every sacrifice to demonstrate, to prove its unselfish motive. But now that everything seemed to end in a fiasco the soul of Yudas struggled between Light and Darkness, suffering the inseparable pangs of a state of uncertainty and suspense.

## CHAPTER XIV.

Yudas had watched and noted every movement that was being made, but when he found no miracle was wrought, for he still hoped that something great would transpire, when he saw his Master laid to His last rest, the little flickering flame of hope died away and he went out to seek a spot where he might end his unhappy life. There were moments thruout all the struggle with himself that fanned the flame of hope for a miracle; he felt it, altho but faintly, that his Master would arise in all His majesty and glory and surprise the entire world. He thot of the many prophets of old who had performed miracles, and had he not seen his own Master call forth the dead from their graves? Then why should He not be able to raise His own body from the deep slumbers of the tomb?

Stealthily he walked at midnight to the grotto. Ever and anon would he halt and listen. What was this he saw under cover of the darkness of night coming up the path leading to the palace of Yousef. A white figure, leaning upon the shoulders of two other white-robed beings, was slowly proceeding from an underground passage towards the narrow and short path leading to the doorsteps of the palace. As he drew nearer he beheld the countenance of his Lord and Master, who recognized him hiding among the bushes, and a voice most tender and sweet calling "Yudas, Yudas," fell upon the madman's ears. But Yudas seemed as if rooted to the ground. Speech failed him, and only in a whisper could he answer, "Rabboni."

As Yessu stretched out His hands, altho somewhat restrained by His guardians, as if intending to draw Yudas into His bosom, entreating him by repeating his name and inviting him to "come unto Me," Yudas, as if awakening from a dream, dropped headlong upon the stone steps to which he ran, dashing his head against them, and before he could be reached and helped he arose and with the cry of a maniac ran into the secret passageway, followed by Nicodemus and Mathaeli, who wished to avoid all publicity as to what Yudas had seen.

Yudas ran the entire length of the passageway to the sepulchre, and finding himself followed in the dim light by two beings arrayed in silver-gray garments he was distracted. He dashed his whole weight with mighty force

against the stone door, resting upon mere pivots, and with frenzied energy and heart-rending cries pushed out the stone with a power born of agony and fear and plunged thru the opening, followed by the frightened guards who sought a place of safety by directing their feet towards the city. Yudas, seeing the panic-stricken guards fleeing towards the city, followed them closely, thereby increasing their fear.

Nearing the city he came to a halt, and returning to the private grounds was met by a man arrayed in white waiting to take him into custody. Upon seeing the white figure, Yudas once more lost his reason and darted towards the mountains, pursued by the man. Blinded with fear he began running towards a stone quarry, unaware of the dangerous nature of the ground upon which he was treading. One more step and with a cry of horror he fell over the steep declivity.

On the morrow he was found entangled in one of his garments, which was drawn tightly about his neck, his limbs broken, his skull fractured and his body torn. His death could not have been instantaneous, for his hands were found tightly clutching the heavily-grown underbrush. The first rays of sunlight must have shone upon his countenance before he expired, for his head was raised towards the sun and a peaceful smile rested upon his face, which showed mingled traces of suffering, mental remorse and anguish.

Of his tragic death as little as possible was revealed to the Congregation of the Covenanters, who were informed of the ending of the life of one who stood well among them and who was looked upon as a friend by the disciples.

Yousef of Arimathea ordered the burial of Yudas with all the honors due a dear friend. They laid him outside the garden wall, planting a rose tree over his grave, symbolizing the union of beauty with that of suffering.

In the city there arose a great commotion among the priests when the news reached their ears of an event which had no parallel in all the history of Yudea. Witnesses were heard and cross-examined, and they one and all agreed that a terrible noise like that of an earthquake had first been heard, followed by the falling, as it were, of rocks. The witnesses claimed that the dead arose and stood before them, arrayed in garments of white. They heard the midnight cry, as related in the scriptures, and a storm arose, followed

by a shower of rocks, to which the many flesh wounds some of them had received testified, a proof not easily denied.

An investigation of the sepulchre showed the grave had been opened and the rock sealing the opening broken in two. Many marks showed that a terrible and superhuman force had been employed in the removal of the stone that had been sealed on the outer side.

Nothing suspicious, or anything that seemed to be the work of human hands, could be found about the grave, which was proved by the testimony of trustworthy people and witnesses, corroborating the stories related. The scribes marveled, and the lawmakers and judges re-examined the witnesses, but the more they investigated the more confused they became. They resorted then to their usual device, that of treating the subject with silence, forbidding the faithful to question these matters.

The authorities felt they had been outwitted, but they knew that to make further investigation would incriminate them and place them in a possibly disastrous position.

Had it not been for the Imperial edict issued at the psychological moment, had it not been for the repealing of the warrant, the body of Master Yessu could not have been ordered taken down from the cross, not even by special permit of the procurator, Pilate, for the Roman law demanded death upon the cross, and that the body must remain "until bone after bone shall fall to the ground." Had the body been stolen from the cross the church authorities would have been justified in making an investigation, but as matters stood they were compelled to be cautious in their movements.

The Imperial prefects sent to further investigate the cause of the uprisings, the dissatisfaction and contentions of the masses, accepted the theory that the apparent peacefulness of the situation was due to the crucifixion of the Master, and took it for granted that the cause of the strife had been found and removed. Such a result of the investigation meant the saving of thousands of lives, for in the event of a thoro examination, from a point of justice, thousands of men entangled in political intrigue would have been dragged before the judgment seat, and this move would have proved a greater disaster than at first anticipated.

Thru the death of one man thousands had been saved

from destruction and shame. Thru the death of one man the sins of thousands had been atoned for. The struggle and trouble among the contending forces had come to a standstill, for a time, at least.

On that eventful day, the first day of the week, a new order of things occupied the minds of the people, and even the faithful could hardly believe the story that had been heralded far and wide, "He liveth!" Like wild-fire it spread from mouth to mouth among thousands and tens of thousands, "He liveth!"

The opposition of the church to this declaration was fierce and bitter, but they were unable to disprove it, and to investigate further seemed inadvisable, considering the questionable position in which the church found itself. The local authorities had no reason whatever to further probe the case for it had been sufficiently proven to their satisfaction that the Man was pronounced "dead," and to them He was "dead." Being a case considered somewhat delicate they all feared to have anything further to do with it, for before them stood the Imperial edict now in the hands of Pilate, who no longer feared the threat once directed against him, but who was now keenly alert to meet any and every move on the part of his enemies.

Nicodemus and Mathaeli, who had followed Yudas the night he had met them in the private path and saw him break thru the sealed door which fell outward under his terrible pressure, causing the soldiers to take flight, made it their business to conceal all possible traces which would aid in anyone discovering the underground passage. In the expectation of a possible return of the soldiers, the two men agreed to take their posts in turn to see what might be the result of the scare which had been inflicted so unintentionally.

At the break of day, while they were considering the steps most advisable to be taken, they heard footsteps approaching. Mathaeli, the younger one, received the approaching ones with the words, "What seek ye, the living among the dead? He liveth; go and tell His disciples."

Such a new revelation to the faithful was indeed like pouring oil upon the troubled waters, and was bound to create a great deal of excitement and arouse the curiosity of the remainder of the disciples. Altho Mathaeli had but thoughtlessly addressed the visitors with these strange words,

they had their effect and others were brought to the scene, who, altho they had not seen the "angels," as claimed by former witnesses, saw that the body of Yessu was gone and the linen in which the body was draped lying in a heap on the ground. This sufficed to convince them that something extraordinary had happened.

With the coming of the day the two men in white knew only too well that it would be unwise for them to invite further inquiry, as detection of the true state of affairs might follow, and this they did not care to have happen, as other explanations would become necessary, which would invite complete investigation and result in probable exposure.

As the news of the resurrection spread from mouth to mouth, the men who knew better dared not further speak, as the fate of their most beloved friend and Master was at stake, and so were compelled to remain silent even tho against their will.

Now that the idea of the Master's resurrection became a firmly rooted belief, stories of His having been seen were widely circulated, even in instances where there was no foundation for such a claim. Friends of the Inner Order, who, under the cover of night, often carried messages to and from those who were directly connected with the Master's Inner Circle, at times became objects of delusion to the people and were believed to be the glorified body of the Master.

Thus, there was that memorable occasion when one of the secret friends of the Master was found upon his way to Joppa, to which place he was going to carry to the Covenanters the message of his Master's survival. This friend, Raphaeli of Caesaria by name, being met by the Covenant disciples, desired to keep his mission secret, and joining them on the way to Emmaus inquired of the controversy between them, taking advantage of the opportunity to explain to them the inner meaning of all the events that had transpired, laying bare Moses and the prophets, making plain to their minds that altho the Master had suffered all had turned out for the best, and also stated that the work would more readily spread and bear better results than had ever been anticipated.

Being invited to their home to partake of a midnight repast, Raphaeli, the apparent stranger, took the bread, and after raising it above his eyes and repeating the aphorism

pertaining to the concentration upon the bread of life, broke it and passed it for them to eat. This was a ceremony and custom strictly adhered to by friends belonging to the Inner Circle, and the two disciples became alarmed, for such was the custom of their Master and no one had ever spoken those words but He.

Raphaeli, recognizing their surprise and seeing that he was being taken for the Master, did not care to create such an impression, consequently departed hurriedly into the darkness of the night, while the disciples certain of having seen the Master transformed fled to the city to carry the news of their discovery, and to tell how they had walked and talked with Him.

As no questions were ever asked as to identity, the case can by no means be stamped a deception, no more than any other incident connected with the life and mission of the great Master, who Himself declared that "God is no respector of person."

To expound the message of universal amnesty and instill the hope and determination of final emancipation to all mankind, were the leading features of the new evangel. Appearances or apparitions, phenomena or inexplicable occurrences have no bearing upon a message in which the well-being of humankind is concerned. Embellishments added to a great teaching only too often divert the mind from the real purpose and intent, culminating in much harm.

True, the invalid mind clings to the phenomenal, like a drowning man to a straw, in the hope of catching the golden thread of life. In some instances hope thus raised may quicken the slumbering energies to renewed action and arouse tenacity to a degree bordering on the miraculous. But a mind keen to higher development and unfoldment, reaching out toward maturity, assuring the golden fruits of the spirit, leaves all the phenomena to its worth and promotes the real.

## CHAPTER XV.

Master Yessu, altho maltreated beyond the term of brutal, wounded with very great loss of blood, enough to cause death to any ordinary being, and tho having suffered physically, mentally and spiritually, the agony and bloody sweat of a Son of God unrecognized by His people, recovered more rapidly than His best friends had expected, and once down from the cross and His wounds given the necessary attention, it became only a question of nature doing the rest. Altho when nailed to the cross, and all hope of release seemed lost, the Master, obedient even to the last, felt that if anything could be done to stay His death it would be done by those who were nearer to Him than His disciples.

His Inner Circle friends had determined to save Him at any cost, and their knowledge and understanding of the higher sciences obtained from Him were now to be brought to a test. Thus, as soon as the body had been taken down from the cross it was interned in the private sepulchre, and after the stone door had been carefully sealed the Master's friends entered the secret passageway leading thereto. Here they set to work at once.

When He was taken from the cross they knew that He was not dead but merely in an unconscious condition, superinduced by the opiate which had been so ingeniously administered, for under the cover of night they had determined to do a desperate act had not the arrival of the Imperial edict made matters much more favorable for them.

Now that they were given the privilege of taking down the body they were determined to avert all suspicion, and by the use of usual but harmless means, proved to the bystanders and inquirers that according to all appearances the body was dead. Once the body was brought to the sepulchre and away from public gaze, Yousef of Arimathea, Nicodemus, Mathaeli and others set to work to do all within their power to revive their beloved Master. It was nearly midnight when the body of their Lord had been sufficiently revived to warrant His removal to the house of Yousef.

As soon as Master Yessu learned of all that had transpired He revived quickly, and, to the astonishment of all, once more took up the thread of life and became Master of the situation as if nothing extraordinary had occurred.

Still, the shock to the nervous system, the enormous loss of blood, the wounds and stripes upon His body, all made impression enough upon His appearance to liken Him unto one who had passed thru a long siege of sickness, for He looked pale, serious, disappointed and tired, but with all that He was the Master and His friends and servants respected Him as such, ready to follow His bidding. Just what He would think best to further do every one anxiously awaited.

Among the Order of Friends opinions were greatly divided, still on this one point they all seemed to agree that He would bring His accusers to justice, but what was their disappointment when they learned that all was to be forgiven and forgotten, and that to the world He was to remain dead, while to His own only was He to be known as "He who liveth." Even the Covenanters and His own disciples were not to know the details of His escape from death. This one message would suffice them, "He liveth." To prove to them that He did live, that He was not a spirit, an apparition, but flesh and blood as of old, He would from time to time meet with them to instruct them further as to the path to be pursued and what He expected them to do now that His personal mission in and with the world had ended.

He could do no more for the people He loved than sacrifice His very life; the people He had pleaded with, had helped, had raised, fed and healed could not return to Him what He had fought for in their favor. Could He return to them after having received the cross as a reward?

He still had love for the people, and still desired that they be educated, but not thru Him directly; no, only from a distance; thru those to whom He had entrusted His work, His mission, would He speak. Those who had depended upon Him solely these many years were now called upon to demonstrate to themselves and to the world their gain for having been with the Master.

For nine long and weary years He had labored and worked with them, and now He asked of them that they prove themselves worthy of having been His disciples. As they went out to carry the message to the world that "He who was thot dead God has risen from the grave," the curiosity of the inquiring mind would be everywhere aroused to learn more of this Master and His wonderful teachings of the Gospel of Liberty.

The friends and the disciples alike became more and more inspired with the idea of spreading the good work until at last it seemed as tho it were carried by a great wave, to resist which would have been almost impossible, and on and on the glad tidings were carried from village to village, and city to city, until upon every tongue these words were heard, "He liveth!"

That Master Yessu could not remain with Yousef or live in Jerusalem without being detected, and thereby becoming an object of espionage, was very apparent. Such a state would undoubtedly lead to an investigation, which would necessitate much explanation. This was beyond all question, and the Master decided to give the church spies one more slip that would prevent them from dogging and tracking His footsteps.

Certain rumors having been circulated that His face had been seen by many who in public life were well acquainted with Him, caused inquiries to be made by many spies who determined to satisfy themselves as to whether He had been seen in reality or whether the claimants labored under a form of hallucination.

His intimate friends persuaded Him for His own sake, as well as for their safety, to make His abode east of the river Jordan, where the friends of the Inner Circle had small communities. It was there, among His own, those who had remained faithful to Him, that He would make His abiding place. But to do this it was necessary to evade the enemy, to remove all possible clews from those who were secretly upon His track.

Thus, in crossing the mountains His disciples and the Covenanters in general were invited to follow Him. That among the throng there would be some spies the friends doubted not, and to throw them off, to leave them in confusion and ignorance, became their object.

On the way towards the Jordan, and not far from Bethany, the company ascended the highest mountain peak. Here the Master, after instructing them in matters pertaining to their great mission, imparted individual blessings. While doing this the sun was sinking fast and the clouds rolled up in volumes as if late in witnessing an important event, while the mist, lowering heavily, promised the falling of a heavy dew.

While watching the rolling of the swiftly-passing clouds, to which the attention of the people had been called by the Master, and while gazing at the gradually sinking sun which only revealed its splendor as if in the act of bestowing a last benediction on the world, the approach of thunder in distant tones became perceptible to their ears, and while awaiting further orders as to what steps were to be taken, a sudden, heart-rending cry was raised by some of the friends, "look and see!" All eyes, as if with one accord, gazed up into the heavens. What could it mean? A cloud-burst! a whirl-wind! a cyclone! and then a hail storm!

While yet gazing at the myriads of rapidly-forming pictures drawn by the restless clouds, two mysteriously-garbed men in white appeared and in voices clear and distinct announced: "Ye men of Israel, why gaze ye into the clouds; the Same who has disappeared from out thy sight shall come again in like manner, and all who have eyes shall see Him.

This most unexpected surprise seemed to root their feet to the ground. They dared not look or see. When their courage returned they left the mountain top one by one and retraced their steps towards Bethany to look for a resting place for the night. Only then did they wonder and marvel at the Master's sudden disappearance.

Some seemed to remember just faintly the phenomenon of a dissolving and dematerializing form, while others again thought it merely a phantasma, due to the peculiarity of the rapidly-changing clouds.

This one thing was certain: He whom they had loved most was no longer one of them for He had disappeared from their sight. Even those who were not of the flock, and of but little faith, employed to hunt down the Master, marveled with them and regarded the mysterious disappearance as inexplicable, and altho their material for proof was rather meager the idea of having seen the Master taken up by the clouds fastened itself so strongly upon their minds that they readily believed it, for what else could have happened to Him upon whom they had had so sharp an eye?

In the meanwhile, Master Yessu, in company with His guardian angels from the Order of the Inner Circle, wended His way eastward until He came to a little hamlet inhabited by friends of the Order. Here they stopped for the night,

only to again take up their journey until they reached Beth-Yeshimoth, the temporary abiding place of the Master.

From this point the affairs of the Order had been conducted in their own peculiar way, characteristic of altruistic and individualized principles. Each one followed his own plan in effecting the promotion of the Order's ideas among men. At this place, shut out from the hustle and bustle of a commercial world, the Master desired to spend His days.

From this well-sheltered place it was possible for Master Yessu to conduct the great work and not only watch the movements of the Covenanters at Jerusalem, largely consisting of Iranian merchants, but take occasional journeys northward, to call to time some of the disciples who had grown lukewarm after once having tasted the power of the spirit, as in the case of Peter on the day of Pentecost. For when persecutions began to take a serious turn, Peter, in company with others, retreated to Galilee taking to fishing as the least responsible vocation. Only after many appeals to their manhood and character could Master Yessu persuade the backsliders to exercise the covenant made that they would remain true to the cause for the liberation of humankind from the diabolical tactics of man-created authorities and authoritative institutions. That such a mission would call down the wrath of all sitting in high places might have been expected, as it is by no means a small task to haul down the monumental structure of well-cemented superstition and ignorance. Courage and holy desires alone do not suffice to take up so laborious a work as that of coaxing the illiterate into channels of reason. As to the educated, the worldly better situated, it was entirely out of the question to even approach, for once ignorance becomes clothed in the scientific garb of authoritative recognition, one may realize that there is but one step from the serious to the ridiculous. Such a condition reveals that "against ignorance gods themselves struggle in vain." To endure one must receive power and guidance from on high.

Master Yessu felt that His mission had come to an end. Unrecognized by those in authority, betrayed by the people whose cause He had espoused, and in consequence thereof had suffered, bled and died, He no longer felt that He owed a duty to the world, for His work was finished. He realized that individual effort for collectivity with a sense of sacrifice

was a failure, and that all salvation, being an individual work, must be left to be attained by the individual.

In His anxiety to help the masses He had brought down upon Himself contending forces and attracted to Himself the bitterness of the inharmonious spirit always felt by the plebeian, while the latter's ignorance and lower phase of comprehension rested heavily upon His shoulders as a mighty cross. To unload this He was crucified that thereby He might atone for all their acts of inconsideration. His death meant salvation to thousands who deserved a penalty for their political and religious crimes. By His death atonement had been secured for the unworthy and their just reward of death stayed. To Him death was the means of the recognition of His true position, for it brought Him to the realization that man must save himself.

A few years after His resurrection, He felt that He was needed no longer among the struggling masses. Others thru claims and pretensions took His place. More and more He found that it would be useless to bring sacrifice upon sacrifice, as each man must necessarily be left to his own fate to work out the problem of life in his own peculiar way.

Thus, with blessings of all good things, and a love incomprehensible, He left His earthly abode to have His body interred farther eastward on the shores of the great Dead Sea.

Over His grave the northwind blows the sweet fragrance of wild roses, and the breezes of the south wind fill the air with the perfume of distant locust blossoms.

There He lies, where the stillness of the night is broken only by the howlings of a jackal, and the monotony of the dry, hot summer days is pierced only by the anxious shrieks of the seabirds.

Yes, there His body rests from its many labors, while His great and noble thot lives on and on in the minds of many near and dear to His heart.

(FINIS.)

## In the Days of Augustus

A LEGENDARY FRAGMENT CURRENT AMONG MEMBERS OF THE ORDER OF THE "MEN IN WHITE CLOTHING" AND THE COPTICS—TIME PLACED IN THE YEAR 748 AFTER THE BUILDING OF THE CITY OF ROME, OR FIVE YEARS BEFORE CHRIST.

Abridged by OTOMAN ZAR-ADUSHT HA'NISH  
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The season was advancing rapidly and with it the intensity of heat and the humidity in the air, leaving the highways in the depth of dust and the hills and fields barren from the want of rain and insufficient attention to the system of irrigation, now that the Pharisees held sway over the lands and drove the larger portion of the population to the cities to earn money by begging from strangers or selling worthless goods to pilgrims, the revenues whereof went into the coffers of the church, while the fields were turned into pasture grounds for sheep, which offered a greater profit in tithes than did agriculture.

\* \* \*

A small company, consisting of a woman and several male servants of exceptional physique, slowly moved along the highway toward the hills where the olive trees offered but little shade and the palm trees attempted to cast off the dust from their drooping branches. Suddenly the wanderers made a halt, not to shake the dust from their sandals or to sweep their garments that appeared as if they had been rolled in the dust, but to offer a refreshing drink to a beautiful young maiden, whose face betrayed the innocence of a maturing girl in her first teens, seated on a donkey that was covered with a saddle of royal purple. The garments of the girl pointed to an ancestry of considerable wealth, while the

light green surplice showed her to be an orphan, and the laced wrist proved her to be the last of her lineage.\*

After a short halt, the company continued on their journey toward the Zionic hills, leaving the Far-off Country\*\* behind them as if enveloped in a cloud. The grade seemed to grow as the company slowly and with difficulty ascended the hillside, but once on top the eminence a beautiful view opened up before them, revealing the splendor of the great city below and the mountains above with their numerous sturdy cedars and their young sprouts on the hillcrests, while the breeze of the sea filled the air with the spirit of resurrection, quickening the famished soul unto a life of rejuvenation.

Miryam was enraptured at the sight of a scene offering such grandeur and sublimity, so much so that she lost sight of the Palace beside her and noticed not the approach of light feet and the rustle of silken garments until a voice most tender and sweet pealed forth in mellow tones:

"Hail to thee, Miryam, and may peace come to thee upon this holy ground of Zacharia, for thou art blessed among womankind."

In an instant Miryam and Elizabeth, for it was she who addressed the former, lay in each other's arms weeping tears of joy.

\* \* \*

The servants dispersed, each and every one of them following their respective duties, while Miryam and Elizabeth ascended the white marble steps of a palatial country home entwined with a mass of fragrant roses surpassing in rarity and beauty those of Miryam's once cherished home in Sharon.

Entering the courtyard both women were met by relatives, who had come to give a reception to Miryam and initiate her into their confidence, now that she had finished

\*LAST OF HER LINEAGE.—Means the only child and that child begotten by a brother of the mother's husband. The mother was barren up to the time of her husband's death, and in accordance with ancient belief neither of them could have life everlasting, as such is assured only thru the perpetuity of offspring; parents continue to live in the minds of the children. According to custom the brothers of the husband must raise a family unto the widow to assure resurrection and perpetuity of lineage.

\*\*FAR-OFF COUNTRY.—It was customary to call the capital, or the city of authority and government, the Far-off Country. In this case it would be Jerusalem. In the story of the Prodigal Son we find that he went to the far-country, which means to a big city, where he squandered his substance.

her studies and work in the Temple and had been chosen for an engagement.

\* \* \*

"It shall be as the Lord commandeth," quoth Yousef, of Bethlehem, in answer to the lengthy instruction given by the veiled prophet, Eliye of Gethsemane, by the Covenanters usually addressed as "Abba."

"Peace be unto thee, my son," said Abba, and then with his hands uplifted he pronounced a blessing in a low voice, saying:

"Yousef, thy name shall be revered thruout the ages to come, and blessed shall be the minds whose eyes shall be fixed on thee. Thou art anointed by the Most High to take the Savior unto thy kin and redeem the charge in thy care from the tyranny of the adversaries now claiming the Sanctuary of the Most High. As I am rapidly advancing in years I have nothing to hope for but to transfer my rights to Yousef of Arimathea as next in kin to the heirship of the Sacred Office\* until it shall please the Most High to direct otherwise. Our only hope in the salvation of Israel\*\* lies in the concentration of all our thot upon One thru whom the divinest of our souls' desire may become crystallized and stand out before the world as an example of virtuous purity and unshaken faith."

"Praise be to the Most High," whispered Yousef, with his head bent low, "still I myself am not a fit instrument to such holy callings; I am advancing in years, and I am the

\*SACRED OFFICE.—Refers to the position of High Priest, which had its heirship, but thru political intrigue had become an office of appointment to the highest bidder, disowning the original holders. Priest Eliye was the uncrowned High Priest to the few of royal descent who congregated as Covenanters by ties of relation, but remained faithful to the purim of the Pharisees, altho illiberal to Essenes, Samaritans, Greeks and Sadducees to the disgust of the priesthood, to whom everything was a beam in their eye that did not yield to the iron rod of Pharisaic authority. As Eliye had no offspring, Yousef of Arimathea, then a young man and a prospective member to the Sanhedrin by divine right, stood a chance for the High Priesthood, if the selection would be conducted in accordance with the constitution. Eliye turned over his right and all the sacred garments, with the seal of authority, the ram and the serpent's head, to Yousef of Arimathea.

\*\*SALVATION OF ISRAEL.—Owing to the chaotic state in religious and political matters for generations, the pure in heart, and those tinged by the religious fervor and zeal, inherited from the Babylonians and Persians the thot of a Savior to end all strife, and this was being nursed in the minds of the hopeful. The better class and those of royal blood, altho disowned thru intrigue and conspiracy, held their family covenant and practiced the power of thot thru motherhood in the expectation of preparing their bodies unto holiness equal to the manifestations of the better fruit of the spirit and thus weed out in time the obnoxious element by the growing up of a greater number of pure characters.

father of nine children of whom the youngest is *absent*,\* while his mother has long departed to Abraham's bosom."

"Yousef, peace be to thy mind. The Most High will reveal it all in His own due time. Of all things this is the most important, that thou takest unto thyself Miryam. According to custom and law it would be difficult to find her a suitor willing to deny his ancestry.\*\* Besides, there is no other one in the family of Covenanters so well situated as thou art to satisfy even the most technical part of the laws of authority.† True, thy wealth, the templars so cunningly figured upon, will slip from them and the wealth of Miryam will also pass into the hands of her offspring. It may cause some bitter feelings at the Temple of the Far-off Country, but by frequently paying heavy tithes and fat offerings unto the 'brood' thou wilt offset their suspicion and keep them at bay. Absolute silence in matters sacred and of secrecy before one another, when outside the communion table‡ will impart the blessings of Peace unto the project revealed by the Most High and obviate all possible persecutions. May the Most High continue to illumine thy heart and keep thee in His charge thru a host of angels surpassing the numerals of the counting board, while the souls of ancestry shall pro-

\*ABSENT.—Mentally deficient, altho endowed with the quality of psychic powers; still unable to reason pro or con.

\*\*DENY HIS ANCESTRY.—As Miryam was the only child, and a girl at that, the only way unto salvation to her ancestry now lay in her marriage to one who would deny his ancestry and become a son by adoption to her lineage. Lineage was too sacred to the Oriental to break it at any price, and for this reason no man would marry Miryam save a widower who already had an offspring and thus an assurance unto perpetuity of his genealogy and a life everlasting. Yousef was a widower and thus could afford to become adopted as a "son of Hell," according to Luke iii:23, to perpetuate Miryam's lineage; while according to Matthew i:16, he remained the "begotten" one of Yacub, thus showing the difference in the genealogical chronology, the one in Luke being that of Miryam and the one in Matthew that of Yousef.

†LAWS OF AUTHORITY.—Stands for the high tribunal of the Church, imposing heavy fines for every transgression considered such by the Church, often times pronouncing the death penalty. For this reason man, however illiterate or ignorant, was forced to become cunning and resort to falsehoods that knew no bounds in their magnitude. Yousef was of royal descent, and by divine right held the position as contractor over the woodwork in the Temple; entitled to a revenue which made him a rich man in addition to the numerous flocks he possessed in the hills of Bethlehem, near Nazareth; a wealth that would have passed into the hands of the priest-caste were he not to marry again, as his male children had turned apostates, confessing their faith with the Greeks.

‡COMMUNION TABLE.—All the aristocrats of descendants of the royal priesthood kept their relationship sacred and gathered periodically in reunion to inform one another of their success and impart to each other such instructions that were considered so sacred that absolute silence and secrecy had to be vowed. Topics considered at the communion table were never to be spoken of or hinted at in private or in public. A breach of confidence called for expulsion from the Covenant, with the loss of property and offspring, which remained under jurisdiction of the association.

tect thee in all thy dealings and our Holy Fathers watch over thee day by day, that thy countenance may continue to radiate the splendor of a glowing autumn sun kissing the fruit of the season into the blush of maturity to the delight of the husbandman. Prayers of the faithful shall ascend unto the throne of the Most High to refrain thee from doubt and the veil of darkness, that by fidelity thy trust may enjoy the hand of protection. Continue to confide in the Most High and thy Lord that the longed-for may become realized unto the comfort of all the faithful. Amen."

"Amen," breathed Yousef, and led by Abba, retired to his apartments after bowing before the women in the court-yard, who in turn veiled their eyes with their right hand in humble submission and respect before so reverential a nobility as that of Abba, whose majestic bearing and philosophic countenance commanded awe and inspiration.

\* \* \*

Inquiringly Miryam looked into the amorous eyes of Aunt Elizabeth, who at once caught the meaning and confidentially whispered: "Hail unto thee, Miryam, thou art blessed among womankind. Abba has a blessing for thee that assures favor unto thy name in the sight of the Lord Most High, for unto thee shall come the fruit of the Lord."

"Peace be unto thee, Milady Elizabeth; still how shall this be when I know of no man?"

"Miryam, thou favored one, knowest thou not from thy instructions in the Temple the law of purification and preparation, with thy thot fixed attentively upon the countenance of the Lord, that by virtue of the divine thot in thee and the consent of thy most holy desires the fruit thereof shall be delivered as the Son of Man, endowed with the spirit of Immanuel? Abba will teach thee as he teaches his most humble handmaiden Elizabeth that even I, advanced in years as I am, may become fruitful unto the glory of our patriarchs and the redemption of our kin in the perpetuity of our genealogy."

"But," asked Miryam, "how am I to behave in the presence of the Lord to bear a son when it rests with the laws of the Most High to do as He pleases?"

"Not so, Miryam, not so. The Most High has endowed the mothers in Israel with the quality of determining sex at

will and in accordance to law and divine order. We should keep ourselves prepared unto conception by leading pure and virtuous lives, free from the appetites and lusts of the world, avoiding passion and prohibited embrace, so as to exercise consciousness of mind, and with our thought fixed upon the glory of our Lord, impart a motherly benediction to the hour of conception and the fruit of fecundation. And remaining in prayer at the time of the overshadowing, the power of the Highest determines the nucleus unto the fruit of the spirit and by additional thought thou hast control over the workings of gestation, and as thou thinkest in thy heart and confidently speakest thy desires of faith in fervent prayer, even so the delivered one shall be and grow in stature, wax strong in spirit, filled with wisdom and the grace of God."

"Be it unto me as the Lord commandeth," answered Miryam slowly and thoughtfully, absorbed in the depth of thought imparted to her by Aunt Elizabeth.

\* \* \*

The days continued to grow hotter, still this did not hinder the holy women of Judea, Elizabeth and Miryam, from wandering daily to the olive groves of Gethsemane to listen to the inspiring exhortations of one of their noblest and wisest of kin—Abba.

The thought of the purpose of life as expounded by Abba threw light upon the obscure teachings of the Temple and opened up the avenues unto a renewed hope in the fainting heart of the faithful, ever struggling for emancipation. The word of God diffused in a language pure and simple to the mind, royal in principle and democratic in its desires unto application, brought a new lease, a new impetus to life. It turned the ideal into a realm made real, imparting joy to the heart.

"Every child," said Abba, "must be of God and brought to this earth by direct command from God; to be a child of God one must be a savior to his kin and help redeem the earth from the powers of possession. The salvation of a nation lies in the rising generation brought forth by mothers who remain chaste and pure, preparing their tabernacles unto divine conception and consent to become overshadowed only during the period of the brightness of the moon as the rays of the sunlight pierce the darkness of night unto the resurrection of a glorious dawn. Follow the voice

of the Angel Gabriel as he proclaims the light unto understanding; yield to the command of the Most High; obediently give up thy spirit to the counsel of wisdom that every thot, every word, every deed may be filled with the brightness of the Lord Most High. Give thy affections to the one chosen for thee by virtue of the ties of affinity, but love can only come to us thru the gift of the heavens—the offspring of our own blood or the offspring of another in whom slumbers the spirit of our own kind and who is led unto our hearth by the unseen hand of Our Most High Father. Keep pure thy body from the defilement of the flesh; give no thot what thou shalt eat or drink, as thy thot blending with the thot of the Most High reveals to thee the fruits of the seasons and recalls to thy mind the teachings of the Temple in so far as expedient to thee at the hour of prayer. Follow the commands of Moses with reason and thankfulness in thy heart, that thy days shall be spent in glory and the hours of the night shall bring to thee peace. Amen."

\* \* \*

A small caravan wound its way along the mountain chains toward a beautiful valley overshadowed by the spires of distant Tabor. A few more hours' patient travel and the wanderers made a halt before the outskirts of a scrupulously clean city quite different from the cities of Yudea. After passing thru their purifications and changing their garments they entered the city of Nazareth, famed for its literary achievements and as the Holy See of Essenees and the stronghold of the Greek schools.

Into one of the fashionable avenues this little company rode in order to enter the narrow gate leading to a walled residence surrounded by a foliage of the freshest green that breathed vigor and strength.

Miryam was led by her betrothed, Yousef the artist, into her home, where children by years her senior embraced her with all the love and submission characteristic of the religious training of an aristocratic nature.

Miryam was pleased with her new home, still there was hardly a moment that her mind did not dwell upon the olive-verdured hills of Yudea and the wonderful revelations that had come to her.

Engaged in work, but absorbed in thot and recollection of the manifold blessings she had received from Elizabeth

and Abba, she was entirely unaware of a stranger approaching her under the arbor of grape vines and was not a little surprised to hear her name called as if out of the depths of the long ago. She was sore afraid as she lifted her eyes and heard the words:

"Hail to thee, Miryam. I am the Angel Gabriel sent by the Most High. Thou art highly favored; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb—whose name shall be Yessu. Great shall He be, and He shall be called the Son of the Highest, for thy Lord shall give unto Him the possession of His father, even those of the house of David. And He shall reign over the house of Yacub and Heli forever, and to His dominion there shall be no end."

"How shall this be, seeing I know not of a man, altho I am espoused?" Miryam asked of the angel.

And the angel answered and said unto her: "All that is of the spirit shall come upon thee, and by the power of the Highest to thee shall come the overshadowing so that what shall be borne of thee may be holy in all things and become the Son of God the Father. Go unto thy Aunt Elizabeth in Yudea to receive thy blessing. Even she has conceived to deliver in her old age a son, and this is the sixth month with her; she who suffered reproach among men and was called barren. With God nothing is impossible; all things are possible. Amen."

Miryam answered and said: "Be it unto me according to thy word, for I am in the hands of the Lord his maid."

The angel then departed, while Miryam entered the house with great haste to arrange for a journey to the hill country.

And when she came to the city in Yudea and entered the house of Zacharias, giving the salutation of Peace, it came to pass that Elizabeth became illumined with the Spirit of God, and in a loud voice answered the salute, saying: "Peace be unto thee, and hail to thee, Miryam; thou art highly favored; the Lord is with thee; blessed art thou among women and blessed is the fruit of thy womb—Yessu."

And Miryam said: "My soul doth magnify the Lord and my spirit rejoiceth in God my Savior. He hath regarded the low estate of his hand-maiden; for, behold, from henceforth all generations shall call me blessed."

"Peace, peace be unto thee," said Elizabeth, "the glory of the Lord is upon thee, and whence is this to me that the mother of my Lord should come to me? For, lo, as soon as thy salutation sounded in mine ears the babe in my womb leaped for joy. And blessed is she who believeth—for there shall be a performance of those things that were told her from the Lord."

"The Lord that is mighty," answered Miryam, "hath done to me great things and holy in His name."

\* \* \*

And Miryam took up her abode with Elizabeth for nearly three months that she might be instructed in her holy calling.

At the decline of the length of days, Miryam took up her abode in the Galilean hills, where in the elevated valley town she might remain in contemplation and thot surrounded by nature's richest phenomena. Far to the north her eyes beheld the snow layers, while eastward lay the brooks, the lake, the river, with a thousand hills beyond; southward lay the rolling lands of Samaria, while to the west the eyes would feast upon the bounded view of the everchanging display of the Bay, the serpentine lines of Carmel slowly dipping into the Mediterranean. Such picturesque surroundings and contact with merchants, poets and expounders from India and Arabia, frequently journeying East and West, made lasting impressions upon the susceptible mind of Miryam versed in the laws of eugenics.

When Yousef discovered that his espoused was with child he was sorely grieved. Being devout in his covenant and also a just man, he thot his duty neglected. Miryam revealed unto him her instructions and the blessings bestowed upon her. Yousef thot upon these things, and seeing in his visions the obscure passages of doubt cleared away and the angel of the Lord beckon to him in a dream, he did as he was bidden.

## The Birth of a Savior

A Fragment of Ancient History Among Covenanters Transcribed and Abbreviated.  
By Rev. Dr. Otoman Zar-Adusht Ha'nish of Math-El-Kharman.

In the courtyard of a beautiful yet unpretentious mansion stood Yousef, the wood artist, giving orders to his chief shepherd to take the flocks and their keepers to the mountain valleys of Tabor and to keep a protecting eye upon the little hamlet Bethlehem, so named by Yousef's ancestors in memory of their relation to the house of David, the Bethlehem of Yudea.

"Peace be unto thee," said Yousef to his chief shepherd, "and ever remember that unto thy care I entrust thy Mistress Miryam, that beyond the sound of gossip she may care for herself and the child of promise. All being well, I promise unto thee in accordance with the agreement made by our forefathers, that thou and thy keepers shall be declared free, if it so pleases the Lord to send us His first-born."

Sirach, the chief shepherd, bowed deep and low, kissing the hem of the garment of his lord and master, saying: "Peace; it shall be as my Lord commandeth."

\* \* \* \* \*

At the hamlet Bethlehem many anxious hands were busily engaged clearing away thistles, thorns and briars that had grown about the neglected and long deserted yet extensive cattleshed with its adjoining compartment usually occupied by the chief shepherd and his keepers. The shed well repaired and the old moss-overgrown stone wall, with the nearby well restored, the shepherds erected a Bethel imploring the Infinite to hear their cry of generations and send thru the mediation of their virgin mistress the first-born, who would thus be a Savior unto them and free them from the chain of bondage and serfdom they had been confined to thru the thoughtless deeds of their fathers.

The band of shepherds prayed fervently, for it meant everything to them to have a first-born male child in their master's family. Should fate and destiny avert their hopes, they would continue to serve as bondsmen, and their children born unto them would have to take up the burdens where

their parents last left off—to serve as slaves with but one hope in their heart, that unto their master a male child be born at first delivery.

True, Yousef had proven a good lord and kind master to them, still the thot of serfdom seemed humiliating to one and all. Even as free men they could not have wished for a better master, yet free they hoped to be, that the choice of their hearts might know of no barrier in coming to their own and into society.

For several generations fate seemed to play pranks with them, for the first-born in Yousef's family, and his own in first marriage, chanced to be a girl, thus depriving the serfs of their only opportunity to be restored to society and be liberated from bondage.

"Sirach," said one of the minor shepherds, who had used most strenuous efforts in making the place presentable, "art thou hopeful in thy heart as to the first-born being a child of promise, to save us and our offspring from a serf's grave?"

"Peace be unto thee, Yakoob; I am very hopeful," said the chief shepherd. "Rochla, the soothsayer, overheard at the Far-off Country, Jerusalem, Aunt Elizabeth say that the angel of our God declared a son to our blessed virgin mistress, and that there was a special blessing bestowed upon the head of our Savior. Yea, even the name of our Savior has been revealed, and He is to be a child wonderful, not only to free us from serfdom, but to free all Israel from the bondage of those who sit in high places devising laws of slavery and oppression, against which our masters are powerless."

"Sirach, peace be unto thee; but remember, even at this wayside place mountain walls have *ears* and crevices have *eyes*; one of those temple hirelings may be in hiding, and it would fare us badly should we be reported of expressing our opinions so freely about the temple rats and palace cats of the Far-off Country. I shall never forget the beating I got in public for refusing to crawl upon my belly, just to please the notion of a priest."

"You are right, Yakoob; peace be unto thee. We cannot be any too cautious. And now, remember, that this place must be watched with an eagle eye as soon as our

blessed virgin mistress makes her home in our midst. The temple brood have their emissaries at Nazareth spying on our master's premises. They have set the evil tongues at their best to cause mischief. So far our blessed virgin mistress has been spared annoyances, but as the fifth month of her betrothal has passed, relatives of our master are beginning to divide opinions. For years these relatives have kept in hiding, feeling sure that our master's property would eventually fall into their hands since his daughters had gone with their younger brothers, who married into gentile families, thus losing their right to an inheritance as declared by the Temple laws. The only one remaining at home is an invalid, who thus deprived of the right of inheritance remains in charge of the Rabbis."

"I understand," said the minor shepherd, "but our Lord and Master is now in second marriage, and whose will it be to possess his inheritance and us?"

"Peace be unto thee, Yakoob; this is now the bone of contention. Our master was thot to remain a widower, but now he has taken unto himself our blessed virgin mistress. An attempt is being made to prove the marriage illegal; in fact, some claim her to be only his handmaid, but should the first-born prove to be the child of promise, a male child, then the relatives and the Temple brood lose their hold on the property after which they have long ago stretched their bony fingers of greed. And now, get thee to thy comrades and admonish them to keep their tongues silenced until the new star of hope appears in the fields of heaven."

\* \* \* \* \*

Accompanied by her maid, Miryam entered her lonely home, as the city had no room for peace and quietude; everybody was occupied with gossip, every mind filled with tales. Miryam submitted to the lowly surroundings without a murmur. Had not her Lord Yousef thot it the wisest step to escape the tongues of evildoers? She missed the comfort her Lord had given to her at Nazareth. In her still moments recollections drew pictures of a past splendor while yet at her mother's home, and later among the privileged ones at the Temple academy; the glorious times she spent when on vacation with her Aunt Elizabeth at a beautiful country villa surrounded with groves and hedges of roses. She pictured it all and yet with a peaceful smile

her that returned to the place of humbleness to await the disclosures of the near future.

\* \* \* \* \*

The breezes of the night turned cool, yet the sky was clear. The stars stood out brightly against the deep purple of heaven's canopy. It was long past midnight and stillness reigned supreme. All the world seemed to slumber in peace, and even the cattle would not stir from their once established position. In the valley of Tabor the breath of peace exercised its spell of magic, for the shepherds of the many flocks of Yousef slumbered in the arms of Morpheus, a sleep of the righteous. The campfires had long died away and except for a light burning brightly at a distant cattle-shed there was nothing to denote the presence of wakefulness. Suddenly the light in the cattleshed took on an extra glare. It seemed as if several lights had been lit and a few minutes later a flame of fire kindled in the courtyard ascended to the unseen courts above. It was a rather unusual hour to kindle a campfire, an unusual hour to stir about. It was the hour before dawn, the hour of change, when cattle and sheep rise to their feet and after a few minutes of uneasiness and stir change their position and lie down again to rest there the remainder of the night. It is the hour when the hireling shepherd takes advantage of his opportunity to sneak among the flocks and rob the mother sheep of their young kids and steal away with them under the cover of darkness to sell them to the traders, ever ready to accept such booty.

As if by magic touch star upon star disappeared and only the star of the morning pierced its way thru the density of space, appearing in its brightness and glory as if declaring a new message to the inhabitants below.

Simultaneously with the phenomenon of the heavens, and that of the customary one upon the earth, the shepherd's song thrilled the balmy air of the valley of Tabor. The notes, well drawn and the melody rising key upon key, revealed a message of an unusual event. A messenger riding upon the back of a donkey shouted a most wonderful message:

"Glory, glory, glory to God on High—

Peace, peace, peace has come to earth;

Good will to man thru our Saviour's birth.  
Joy, joy, joy from afar and joy, joy, joy from nigh."

Again and again these words echoed from mountain to dale. It was the message of the first born and He a Saviour unto His people, who had been in bondage for generations. The shepherds were frightened out of their deep slumber and put out their heads thru the opening of their tents to inquire as to the meaning of this midnight cry. With their widespread hands over their brows they peered into the dark night and in one accord they raised their high voices, calling:

"Peace, peace, peace be unto thee. Tell us the message our Lord pleases to give."

And in answer the shepherd's song, an instrument made of two hollow reeds tied together, pealed forth the ancient melody of the new song declaring peace unto freedom. As the rider neared the camp the shepherds beseeched their chief to give them hope, and in a few words he excitedly related the news to them, as he was not to tarry by the wayside but to hie to Nazareth that the birth of their Savior might be recorded in the archives of the synagogue, as well as their release from bondage be announced.

"Rejoice with us, for unto us a child is born, a Savior to redeem  
His people.

And this is the sign unto you.

Ye shall find the babe wrapped in swaddling clothes,  
Resting within a manger of a cattleshed

In Bethlehem, the estate of the house of Pandu."

And as he thus spoke, for it was Sirach who had sounded the shepherd's song unto freedom, his countenance shone forth the illumination of ecstatic joy and felicity, radiating the halo of angelic presence that brightened the darkness round about and raised the vibrations of the heart unto the light of understanding. As he rode off to perform his duty, the shepherd's song continued to thrill the air and with it the hearts of the astonished shepherds who were overpowered at the message of hope.

\* \* \* \* \*

As they went, these lowly, humble shepherds of Yousef's estate, the morning star beamed brightly in the sky, sending its radiating light toward the home of their Savior.

Brighter and brighter it shone, the son of the morning, while the heavens seemed to open at the joy of the shepherds' hearts, for their minds were full of the glorious things awaiting the hour of liberation. As they raised their eyes unto the heavens in thankfulness of the Lord of Mercy, it seemed as if they heard the hosts of angels shouting for joy and repeating the message of the new-born King. With their hands uplifted they greeted the star, saying:

Praise be unto thee, thou star who comest from afar,  
 We greet thee, thou most glorious, victorious morning star;  
     Hail be unto thy brightness,  
 Hail unto thy estate.  
 This day thou hast decided our destiny and fate;  
     Praise be to thee forever and evermore.  
 And Him whom thou hast sent to us,  
 To free and to deliver us,  
 Peace, peace, peace be unto thee;  
 Peace, peace, peace, for we are free.

Arriving at the cattleshed the shepherds prostrated themselves before the doorway, and upon their knees lauded the Lord of the heaven and the earth for their deliverance, saying:

Praise ye the Lord. Praise ye the Lord from the heavens: praise Him in the heights.

Praise ye Him, all His angels: praise ye Him, all his hosts.

Praise ye Him, sun and moon: praise Him, all ye stars of light.

Praise Him, ye heavens, and ye waters that are upon the earth.

Let them praise the name of the Lord: for He commanded, and they were created.

He hath also stablished them for ever and ever: He hath made a decree which shall not pass.

Praise the Lord from the earth, ye dragons, and all deeps:

Fire, and hail; snow, and vapour; stormy wind, fulfilling His word.

Mountains, and all hills; fruitful trees, and all cedars:

Beasts, and all cattle; creeping things, and flying fowl:

Kings of the earth, and all people; princes, and all judges of the earth:

Both young men, and maidens; old men, and children:

Let them praise the name of the Lord: for His name alone is excellent; His glory is above the earth and heaven.

He also exalteth the horn of his people, the praise of all His saints; even of the children of Israel, a people near unto Him. Praise ye the Lord.

After singing many more psalms appropriate to the occasion the shepherds placed their presents before the child's mother, and kissing the hem of her garment said:

"Hail to thee, blessed mother;  
Thou art highly favored;  
The Lord is with thee.  
Blessed art thou among women;  
Blessed is the fruit of thy flesh;  
Henceforth all generations shall call thee blessed."

With joy and thanksgiving in their hearts the band of shepherds left the holy crib, now made the holiest of the holies to them, and repaired to their flocks. Their songs and hallelujahs soon aroused the curiosity of the far-off camps, who had gathered about to inquire as to the source of such ecstasy and exceeding joy. With one accord and in the height of enthusiasm Yousef's shepherds said:

"Rejoice with us in the message of peace;  
The glory of the Lord is upon us.  
We bring you an evangel of great joy,  
A message of joy unto all people,  
For unto us this day is born a Savior,  
Who is the anointed One of our Lord.  
Yea, unto us a child is born;  
Unto us a son is given;  
And the government shall be upon His shoulder;  
And His name shall be called Wonderful, Counselor,  
The Mighty One, the Everlasting of the Father,  
The Prince of Peace.  
Of the increase of His government of peace there shall be no end.

Upon the throne of David, and upon His Kingdom, to order it and to establish it with judgment and with justice from henceforth, ever, forever,  
The zeal of the Lord of hosts will perform this.  
Yea, He has come to redeem His people, Israel."

And all they that heard it wondered at those things which were told them by the shepherds, and made known abroad the sayings which were told them concerning this child. From mouth to mouth this message spread:

"Glory, glory, glory to God on high;  
Peace, peace, peace has come to earth;  
Good will to man thru our Savior's birth;  
Joy, joy, joy from afar and joy, joy, joy from nigh."

## The Uncrowned King

(From Fragmentary Records held by Coptic Monasteries.)

Yudi, the daughter of Caiaphas, appeared most attractively attired in spangles, and with arms and limbs bedecked with costly jewels.

Caiaphas was seated upon a richly embroidered divan apparently absorbed in deep contemplation. The rustle of silks and tinkle of loose jewelry quickly brought him out of his deep meditation, and smilingly he stretched out his thin-fingered hands toward Yudi who with silent step glided over the heavily-carpeted floor of the secret apartment.

"Yudi," is all that slipped from the thin lips of a pale face otherwise not mean to look upon. Classical and even lines suggested beauty of feature in addition to handsomeness of body.

"Father," answered Yudi with a somewhat inquiring smile. "Father, doest thou think I will be able to please Yessu in an attire as this? Methinks it will rather irritate His manly tastes as He is so serious and stern. I have studied Him these many weeks and the more I attempt to charm Him the more distant He grows, while to fathom Him is beyond all my learning in the cunning devices of the mothers and daughters of Israel and Egypt."

"Hush! my child; speak not thus. There is not a man living who is not endowed with a flaw. Flaws are in the nature of things. Even God is not flawless. Were it not so, Satan never could have fallen from his first estate. God could not hold him, neither can man hold himself when the vital spot of weakness has found its corresponding temptor. Yessu is by no means immune. I know we have a powerful character to deal with; the like is nowhere to be found in all the history of nations, and for this reason we must win Him to our side as He is the very man to redeem Israel, and with it free thee and me from the impositions of Annas."

"But, Father, Annas is your father-in-law; he is my mother's father."

"That he is, but it was his tyrannical methods that drove your mother into the grave, leaving us both to his

mercy. But let us not speak of this. If we succeed in winning Yessu, we will be free."

"Father; why use cunning devices, when disclosing the truth to Yessu may change the current of events?"

"Ah, my child; thou art innocent and knowest not the hearts of human kind. Conceived in the hours of darkness, enveloped by ignorance and controlled by superstitions inherited for generations, we are all being born in sin. No matter how good our intentions, how desirous of truth, the undercurrent of diabolical practices in thot within the lineage of ancestral relations asserts itself at moments least expected and even the best of resolutions are cast to the wind, while like chaff we are carried with the tide knowing not the end nor destiny. It is too difficult to understand the tohu-va-bohu of humanity. The more we attempt to fathom chaos and its laws of entanglements the more confused we become, and the more difficult seem all our endeavors. We either have to submit to the inevitable and become slaves to circumstances, or lose faith in humanity and eke out a miserable existence, ever hoping for the coming of a better day, yet at last die in despair."

"Father!" cried Yudi, "speak not of such awful philosophy; give me the comfort of Aramaea; tell me of the hope of the Avesta and the solace of Socrates; rather the spell of Egypt or the path of Buhti than this cold drawl of the condemnation of Israel."

"Verily, let us not speak of it. It is enough to suffer the consequences of ignorance. But Yudi, play well thy role. Play it for His sake. For if Yessu fails us He not only endangers the lives of the palace but forty-thousand lives now engaged in the priesthood, and His own life and mission will suffer defeat."

"I understand, Father; and before thou asked me to make love to Yessu I already had Him in my heart, for when I visited Alexandria, where He had gained laurels of high honor, I felt attracted. I have borne this secret in my heart for many years, in the hope thou wouldest be lenient to thy child and forgive me."

"Yudi, may the God of Israel be thy counsel and the gods of Greece and Rome add their favors. Thou pleasest me beyond measure. Remember this is the fortieth day of our secret sessions and this night decides our fate. Tonight

He shall be announced the Uncrowned King of Israel; tonight thy charms must break His stoicism, and thy tears must melt his cold heart of determinationalism. All the witches of Delphi and Khaballa are engaged in the practices of magic to assist thee, and success has been assured us by them. It is for thee to draw the cords of spell into a Gordian Knot."

"I shall do as thou desirest, my father."

And Yudi flitted out of the apartment as light-footed as an apparition.

If omens have any significance, and coming events forecast their shadows, Caiaphas had reason to be mentally disturbed as he crossed the roof of his palace with nervous steps. The sun cast a deep purple about himself as he bade the world good-bye, while immediately after the sky was clothed with the thick mantle of a rapidly approaching storm. Quickly Caiaphas stepped into the corridor of his palace to escape the scorn of hail.

Caiaphas was by no means superstitious, but having failed to make an impression upon Yessu for thirty-nine long and weary days and nights, and having failed in all his propositions he grew nervous and suspicious. Could it be that the very Yessu he picked out as his possible successor might be playing a double role, might be a spy, a traitor? Such a thought had never entered his mind before; yet Caiaphas grew several shades paler and more emaciated.

Under the cover of night and a heavy body-guard Caiaphas was led into the secret chamber of the Sanhedrin. The members were all present except Nicodemus, Yousef and Eliye who were engaged in the anti-chamber completing the labors of their trust as the elder members of the Sanhedrin and the recognized speakers. Yessu held the chair of privacy and honor next to the throne of Caiaphas, while Annas was seated close to the latter that at moments of indecision he might whisper his wishes into the ears of Caiaphas.

Each and every member having been repeatedly sworn to secrecy upon this special occasion, the avenging eyes of Annas rolled over the countenances of the assembly. In a trembling voice Caiaphas recapitulated the modus operandi of past sessions, and concluded with the statement that the hour was at hand for Israel's independence; that the "Prom-

ised One" had come to fulfill prophesy, and the sceptre of Yudah was no longer to remain in the hands of the heathen as He whose right it was to reign had appeared.

Asking Yessu to temporarily officiate in his chair, which was done most courteously, Caiaphas quickly cast the moth-eaten mantle of David upon Yessu and announced Him the uncrowned King of Israel, while Yudi sang the hymn of coronation in her sweet voice, accompanied by a stringed instrument played by her own hands.

"Hail to Thee; ten thousand times hail. Blessed is He who cometh in the name of the Lord; hail to Thee, our Savior and our King!" repeatedly sounded thruout the cold walls of the secret chamber, each voice returning with resounding force.

And upon the throne of David sat Yessu, a child of circumstances. It was the fortieth day of deprivation from the outside world and the people He had mingled with for years. This was the fortieth night in a self-imposed wilderness of dead hearts and atrophied minds. He thot of the prophetic dry bones alluded to by Ezekiel and the wrath of Daniel arose in His heart. Yea, He would dare to be a Daniel; He would be the sling-shot of David and shatter all the delusions and illusions in the belief of kingdoms.

"Thou shalt not tempt the Lord, thy God," thundered His voice in the midst of "Hail!"

Farce, comedy, blasphemy, was all Yessu could see. But Caiaphas would not so easily let the child of his fancy escape. Nervously he dug his fingers into the stalwart form of Yessu and clung to it with an iron grip.

"Yessu!" Caiaphas cried. "Everything is laid at Thy feet; all of the possessions, lands and treasures of Israel as far as eyes can see and mind can wander. We all shall serve Thee as slaves, if Thou wilt accept our sacrifice."

"Get thee hence, Satan!" And with an equally iron grip Yessu flung the body of Caiaphas down the steps of David's throne.

In the midst of chaos followed the unexpected turn of events. Yessu escaped into the dark night, followed by Yudas, then in the service of the Sanhedrin, and a relative of Caiaphas, offering his ministration to Yessu.

## The Sanhedrin

(A portion of Evangelical Stories current among Covenanters and Coptics.)

In a spacious auditorium elevations were erected for the sacred purpose of a Sanhedrin, and in groups sat wise men upon whom depended the fate of Israel. The usual ceremonies were omitted since that unmentionable experience, the like of which was never witnessed by a holy body thruout the history of its existence. Men with scant hair, but long, thin beards turning snowy white, rocked their heads back and forth, as well as sideways, while their hands trembled as if struck by palsy. Years had passed since the memorable event of Yessu's refusal to bow before the will of Caiaphas, still the recollection remained vivid enough to instill the belief that it had transpired but yesterday.

Caiaphas no longer showed the vigor of youth, and even the liveliest discussions seemed no more to arouse his interest. He held the chair like an automaton and raised an objection only when reports of committees propounded measures of violence, to which objection no member offered an explanation, feeling satisfied that the seat of Moses, by virtue of his divine compassion, was compelled to disapprove of material measures, which to the members meant just the reverse. To read between the lines and attach the opposite meaning to words and language was an art acquired thru years of practice within a sacred and a holy atmosphere.

Hypnotized into the belief of electorship, the majority of the members of a Holy Synod of this nature had grown into theomaniacs and volamaniacs, and believed that any purpose or end, any measure or deed, was justified, irrespective of means. It was the will of the Lord, if their will, and a deed was covered by the claim "thus sayeth the Lord."

To question the truth or veracity claimed by a Sanhedrinite would have been likened unto blasphemy, and to criticize his act was considered high treason. Belief in authority had impregnated the minds of official and subject to such a high degree that the slightest intimation to the contrary was fraught with fear and trembling, not only as

to the end of possibilities in this life, but endless torment in a life to come.

As the appointed of the Most High, men in authority showed no fear in God, and tho some still believed in Beelzebub they nevertheless felt immune from his attacks. There was but one kind of fear one and all were obsessed by—*the fear of their own kind*. Convinced that harm was only possible from the hands of man, every conceivable measure was devised to assure protection and safety. Laws had to be made more strenuous, more binding, and in language so flexible, pliable and technical, that doctors of learning could only be entrusted with their interpretation, giving the latter a wide range, open to influence, still retaining their dignity and posing as irreproachable before the people. The question of right or wrong no longer governed the minds, for it was a matter of “what does the law say, and how readest thou?”

A stupendous structure of society, governed by endless contradictions, imposed complications of an individual and social nature, making compromise impossible, while an attempt to adjust conditions only added to the already existing chaos. The literate were only so by virtue of the knowledge of things corrupt, which assured them the comforts of a livelihood; and the illiterate were means for the furtherance of ends in which the former only dared to indulge. The middle class, if any, answered the purpose of keeping in check the lower class, even voicing the terrors divulged by the higher class.

But the measure of iniquities had reached the rim to overflowing, inviting uneasiness among the oppressed. With the advance of years revolts became more frequent. The spirit of the times sought to assert itself. Now and then an uprising would reach the zenith of its wrath, and like a Vesuvius empty a volley upon Herculaneum; even so the unchained elements of man played havoc in the midst of society. But instead of taking to account the cause of evils, a revolt generally expressed its blindness thru the destruction of private property, revenging itself upon the material things accumulated, but once that anger was appeased everything continued in the usual tenor of its way.

“This suspense is driving us mad,” spoke up Sirach, the stooped elder in Israel. “Every measure and every

means fails to effect the desired result. I believe Yessu to be in league with Beelzebub, or there are many more traitors among us who play a double hand. In the name of Yehovah I have sworn vengeance on the day of corona-tion, still with all the powers at command I have not suc-ceeded in waylaying the impostor and traitor. The credu-lous believe Him a miracle worker, because of His art of healing, and others worship Him because of His fearless-ness. All other movements that have come among us in imitation of His success are for our good, as the leaders of them all seek honor and a livelihood in the hope of gain-ing positions of recognition, but unable to demonstrate their teachings they sooner or later fall by the wayside.

"Tho some of these schisms grow in numbers and gain a large following, we have nothing to fear, for as soon as a movement becomes a factor we supplant their leaders by agents of our own, raised for the sole purpose of turning converts to our opposition, and taking hold of the regime of a cult, play into our hands, unbeknown to its adherents. Our plans are so laid that we have nothing to fear from heretics and dissenters, as we purposely create them, to weaken the chain of a possible amalgamation within the ranks of the dissatisfied. Flattery and threats both work charms in every case.

"Wherever the mind has lost its religious bent we have numerous means to catch it into our nets of science, especially devised to meet the demand of the day, and with well devised manipulations exhaust the fever for learning with contradictory statements by our specially raised and reared scientific doctors.

"Wherever dissention grows to a point beyond reli-gious and scientific influence we cater to the whims of economics and establish schools of resistance, ever oppos-ing the government and society in general. Wisely we assist in such work until results are obtained. We allow an opposition to grow to a point of dictation and then we induce dissention, immediately creating other schools and parties, keeping up the spirit of differences to a degree of tension and exhaustion, leading the worn minds back to Abraham's bosom where they answer our purposes as ex-am-ples of vices and fallacy, thus whipping into line the thousands of the rising generation who show inherited ten-

dencies pointing toward liberty, thus nipping the struggling plant while yet in the budding.

"But the movement of Yessu is too vast. It lacks organization and for this reason defies our most cunning devices. His work does not depend upon members or favors, which makes it all optional and non-obligatory. He takes the position of universality, disclosing the fact that 'man is the creator of his own destiny,' thus making the mind of man pregnant with a theistic idea, saying: 'Ye are God and god's,' adding—'Know ye not that ye are the temples of the living God,' asserting 'the Kingdom of heaven is within you.'

"These, and many more teachings of an individualistic nature, are purely Aramean and Avestan, having caused empires to fall and Kings to be dethroned. Such that defies the most sacred institutions and drags into the mire our learning, robbing the legalized positions of their dues, reducing them to the common level, endangering the possibilities of our children and children's children, offering them nothing but the fruits of their handiwork.

"Thus Yessu declares that 'Man is a law sufficient unto himself.' According to His theory, which He copied from Iranian Communities, man was created with all the endowments of divinity and perfection, awaiting opportune times to disclose them. 'Wherefore, be ye as perfect as your Father in heaven is perfect' He emphasizes upon all occasions, just to weaken our claim we have for centuries so carefully built and bolstered that 'Man is conceived in sin,' and to redeem him authority must take him into its tender care as would a mother her helpless babe. He contradicts all the existing institutions and declares God to be perfect, and if we are His offspring or His creation we must be perfect, too.

"To the simple He reduces everything to a point of simplicity, illustrating His subjects by parables readily grasped by the mob, while to the learned He knows how to manipulate technicalities with the dexterity of a juggler revealing the fallacy of academic learning, dwelling upon all the weak points in text books and their contradictions when compared with their correspondences, that even the best versed in cunningness concede to His deductions and quickly steal away. It is not enough that He declares the people

to be witnesses of God on earth, he even states: 'Ye are a royal people, ye are an elect people, ye are a people of God,' which takes away from us all the charm of illusion which we have woven about ourselves so ingeniously.

"His boldness knows no bounds as He has nothing to lose and cares not for gain, having reduced his wants and desires to a minimum of economics He proposes that every man should do likewise if he wishes to become free from the entanglements of time.

"He boasts of fasts and deprivations, and claims demonstration over hardships, sorrows, trials and temptations as the only means unto emancipation and freedom, showing how authoritative institutions would fall by their own accord and without any means on the part of the dissatisfied, thus encouraging non-resistance to authority thru silent contempt.

"He meddles even with our rights to give licenses to beggars and money-changers, remission-of-sin-peddlers, prayer dealers, sacred fertilizer and cement manufacturers, talisman fabricators, charm-merchants, and many more institutions assuring vast sums to our coffers, and instead of confining Himself to preaching and an occasional healing He exposes our beggars, who have been ingeniously trained to pose before the public, and puts to naught our accomplishments. Upon us falls shame, while to His followers the subject savers of a miracle advertising the movement among both the religious and the scientific classes.

"Beggars fear to meet Him or any of His kind, for His followers want the professionals to be cured of their pretended diseases, while He, Himself, would wish them to cease their deception. The measure of His iniquities has been filled to overflowing and we must rid ourselves of Him and His kind without delay. We care not as to the price for the ransom for it will come out of the oppressed. True, their burdens are heavy but we cannot allow ourselves to suffer with the people. It is enough that they have to bear the cross while we wear the crown. Pilate will not concede to our pleadings neither will the counsel, but our representation at the capitol has gained favors and its influence has been made manifest for some time, so much so that Romans readily marry our daughters and delight in accepting our gifts.

"We are practically dictators in Rome. Our influence has been brought to bear upon the Emperor to keep him surrounded with pleasure, his agents readily playing into our hands. Thru their wives and wives' friends we are able to turn the hearts of the most stubborn men and gain our points as we would pick ripe figs in their season.

"Politicians are by far easier to deal with than the theomaniacs we term priests. The latter are whipped into the fear of future deprivations, while the former see no gain other than that on earth, and for this reason cannot afford to lose an opportunity of comfort and ease. Not one of them would ever hold true to principle if they were called upon to choose between death or betrayal. They would choose the latter. There are a few stubborn cases but not one escapes our trap of cunningness.

"Yessu is the only man in Jerusalem who would not yield to our devices, but we will rid ourselves of Him when we deal with Him in the light of an impostor and traitor. Our witnesses have been trained; our judges are thoroly fixed; laws have been especially devised and approved by Rome so that we will have smooth sailing once the appointed time arrives. We will complicate matters in such a manner that no one will know what it is all about, and for years it will be the topic of much discussion for the purpose of leading the minds into delusive channels. Altho one or the other accusation may suffice to condemn Him, yet we will induce such a turn of events that even a procurator will be unable to detect our methods and have Him die by the hands of mob-violence, which will release us of responsibility and suspicion and clear the government as well."

Sirach then fell into his divan as if exhausted, while all of the members of the Sanhedrin seemed enveloped in a veil of silence. Some venerables stroked their long beards, others ran their fingertips over the eyelids, pinched the roots of the noses as if drawing upon the powers of perception. Only a few massaged the region of their epiphysis, apparently asking for "more light."

Caiaphas broke the moment of suspense and painful silence as in a suppressed tone of voice he asked: "And how shall this all be accomplished? By what means shall it be brought about?"

Sirach rose to the full height of his slender stature

and answered: "By obtaining an imperial warrant from Marco for the arrest of Yessu without the knowledge of the Emperor or his brother, Cornelius Cyrenius."

"Upon what charge do you expect to obtain such a warrant?" asked Caiaphas.

"He stirreth the people!"

"Bah!" angrily put in Caiaphas. "Pilate and the judges would not consider that charge sufficient ground for a trial by the higher tribunal."

"Perhaps not; but once we get the warrant we may force our claims and build up a case that will unnerve the most powerful dictator or a Monarch. Once we lay our hands upon our prey we will not let go. We will take Him back and forth from court to court until the density of confusion will exhaust every heart and mind, and to rid themselves of suspense King and priest, judge and pauper will join in the cry—'Crucify Him!'"

"It can't be done!" thundered Caiaphas. "It is too ridiculous; should such a judicial murder occur the event would go down in history, reflecting upon the people of our day forever."

"Think you so?" answered Sirach coolly. "But we will be able to attend to that matter with the legions of scribes at our command. Have we not heretofore fixed history and records to serve our ends?\* Are not we the ones who make history? The deed must serve our purpose. Either way history will read aright to our kind, and wherever contradictory we have recourse to interpretation, as in law we have recourse to decisions."

"Pilate and the counsel of judges will not permit judicial murder," broke in Caiaphas.

\*The Talmud is never to be trusted as to historical details. Often it seems purposely to alter, when it intends the experienced student to read between the lines; while at other times it presents a story, in what may be called an allegorical form.

It will scarcely be credited how general the falsification of signatures and documents had become. Josephus mentions it (Ant., 16-10, 4). There are scarcely any ancient rabbinical documents which have not been interpolated by later writers, or, as we might euphemistically call it, been re-cast, and re-edited.—(Edersheim, J. Allen, London, 1816.)

"Ye have used deceit and oppressed the stranger wrongfully. Ye have devoured their souls; devining lies unto them and saying: Thus saith the Lord God; when the Lord hath not at all spoken."—Isaiah; Jeremiah xxvii:15; Ezekiel xxii:28; Micah iii:11.

"The Rabbis further maintain that those things which are written in the Law, require expositions to be derived from the Cabala, which they fabricate."—(Mod. Judaism, London, 1816.)

"Pilate need not permit it, and as to the judges, they are of our own people, now that we dictate at the Court of Rome, and those who have not yet been supplanted by our choice submit to the influence of our women. If Pilate objects, the better so, as we can all the easier submit to him the way we desire him to pursue. Therein lies the wisdom of Abraham's children to have every turn serve many purposes at the same time."

"Nevertheless, I do not approve of this move," put in Caiaphas. "My heart revolts at such barbarism. Why not forget the whole matter and let Yessu pursue His own way. His teachings of non-resistence are by far superior to our meddlesome methods, forever interfering with the very laws of nature, thus retarding progress. If His work and mission is of His own invention it will not stand the test of time, but if He is called to His mission by a power superior to that of the will of man, then all our schemes will avail us nothing. Even tho He be removed the movement will go on and perhaps cause our downfall that much sooner. It is by far wiser not to risk interfering with His work and mission."

"That is just why Yessu should be removed that we may know whether He is of God or of Beelzebub. If of God, His work will remain; if of Beelzebub, it is our duty to fight it."

"We have fought it and failed."

"We have failed on account of our leniency," cried Sirach. "We have fought Him on our own grounds, and as an ecclesiastical body. For this very reason we have often failed to meet great minds and suffered defeat. From a scriptural and historical standpoint Yessu has Moses and the prophets in His favor and the educated, or those of independent reason, readily follow his trend of thought. We have to change our tactics for all times to come, bearing in mind that governments must serve us and the masses slave for us. We must be and remain the power behind thrones and never come forth from our hiding place that even the slightest of suspicion never be thrown upon us. We must instigate riots, uprisings, rumors, suspicions and strife in all the diverse walks of life since excitement proves the only means in exhausting minds to think. We must determine 'thus reads the law,' and demand the enforcing of law on moral grounds.

In the eyes of the world we then remain justified and the masses are compelled to look to us for protection, while their minds are kept in check by our indisputable power of authority. Heretofore we have allowed lives to be sacrificed who were innocent and the culmination has been reached where it is better for one man to suffer than for thousands to be dragged down to perdition. The Seat of Moses stands humiliated, while the Throne of David is deserted; the Temple has been stripped of its sacredness, and the wise of the earth have been made fools. In addition to the innumerable iniquities and atrocities committed in the name of humanity, we are every one of us in danger of death by violence and shame should Yessu utter a word. Caiaphas would have to hang with us upon the cross should our methods be disclosed to Rome."

"Speak not thus!" commanded Caiaphas. "Yessu is a man of character and nothing in this world, or the world to come, would ever induce Him to speak of what is not every one's concern."

"All the better," interrogated Sirach. "Still men as He are better in another world. Have we not attempted to induce Him to go to foreign lands where His adherents are by far more numerous, and where men in temporal power yield to His ideas? But He refuses and prefers to hold the ground where it is surely the more difficult for Him. If we do not take steps, now that the time is most acceptable, we will lose this day our salvation. Cornelius Cyrenius is ever ready to molest us, and his exceptional friendliness to Yessu warrants our suspicions. Nay, we have material to show that if we do not act quickly we will all suffer the most shameful death."

"Cyrenius," breathed Caiaphas.

"Thus it is, my lord," answered Sirach. "And Cyrenius will spare none of us. Casting the burden of Israel's restlessness upon the shoulders of Yessu, as the one who stirreth the people, we will be able to prove our loyalty and win every point."

"Sirach!" whispered Caiaphas, "do thy worst; but keep thy hands clean of innocent blood. I shall know nothing of this, so help me God."

## When Caiaphas was Highpriest

A Story Current Among Covenanters, Written in 34 A. D. Transcribed and  
Abridged by Otoman Zar-Adusht Ha'nish.

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"Thou must draw the strings of thy authority to a decided knot," said Annas in a tone of anger, "lest our work of all these many years comes to naught, and with it all my wealth, as well as that of the Temple coffers."

Caiaphas gazed into the open space as if watching the swiftly moving clouds thru ether, then suddenly turning to the speaker, he said in a trembling voice: "Father-in-law, I realize the situation, and I have most obediently followed your schemes to the very letter, even to the extent of robbing the treasury of the sacred funds to pay the ransom to Marc and the members of the Senate. We are at the verge of bankruptcy unless our hirelings succeed in abstracting the blood-money from our dupes."

"Dupes?" cried Annas, and with bloodshot eyes he rose from his seat. "Dupes? Speak not to me thus, my son!"

"And why not, Father?" retorted Caiaphas. "Have we not played with human conscience; have we not trodden under foot even the most sacred cords of relationship? Have not even I sold my honor to thee for a mere trifle in a moment of helplessness into which thou hast so cunningly driven me? Have I not played thy game against my will and that of my faith and doctrines? Thou hast made us all dupes in furthering thy diabolical ends."

"Caiaphas, I could kill thee!" screamed Annas as he shook his fist.

"I know thou couldst were it not that this would end all thy diabolical plans. As to myself it would little matter, since my life is not worth a farthing to me—a life once immaculate but now tainted with the shedding of innocent blood."

"Caiaphas, let us speak of it no more; stop your sentimentiality. Come to business, or art thou too bewitched by that tramp and loiterer, Yessu?"

"Father Annas, had I my choice I would prefer to be in His stead, as the consciousness of enjoying the counsel of Father Eliye, the most immaculate of our kin, would spur me to go into the very arms of death."

"Yes, and into the arms of death *He* shall go—that destroyer of my cherished plans, that imposter."

"Not imposter, Father; not that. He would not be that to thee had we won Him over to thy schemes."

"Yes, and I still hold thou didst not work it right when thou hadst Yudi dance before Him. Thou hast even failed to entangle that Roman scoundrel, Pilate, with our charming women for whom I paid out the highest sums ever offered for human flesh."

"Well, I have failed in both these, a Jew and a heathen; but I have won King Herod!"

"Bah, Herod; that pup; he falleth an easy prey. Besides, he is of no consequence; we could have disposed of him in a more profitable way. But Pilate, him we must win over or die."

"He has been sounded, Father, but it is fruitless. His wife has the gift of prophecy, and Pilate follows her policy and succeeds."

"Well, and that thou sayest to me only now? She is a dangerous woman and I must at once speak to Baalus to send out the avenging angels to see her safe for our purposes and give her the honor of being numbered among our prophets."

"That will profit thee nothing, Father Annas, for she is *en rapport* with Yessu, and reads the thot of friend and foe alike."

"Cursed; then like He she knows of our movements and keeps Pilate posted."

"Just so."

"Oh, very well, then; the mob will suffice to outwit even the gods of Rome."

"Yes, the mob may ever be depended upon to go whichever way the wind bloweth in their favor—the mob that is ever ready to be driven like herds of cattle whipped into line by higher brutes."

"Cease thy nonsense, Caiaphas. Is not the mob created for us that we may keep busy working out our plans and assure positions marking our times, leaving monuments

unto the rising generation to perpetuate our memory?"

"It would seem so; and if they are created for such ends then they are surely not created by God, but by the very devil."

"Umph! Your language is as unbridled as that of Yudas; relation will manifest itself even after much training. These are traits of the house of David, altho nothing to be proud of."

"Not in particular, Father; no more than thy tactics, which shows similarity to many of those of our forefathers that we hoped to outgrow."

"Outgrow! We outgrow nothing. Everything grows with us and upon us. Everything is for us and for our ends, and what does not yield freely will be taken by force."

"Yes, I have had a full share of that philosophy, Father Annas."

"Yes, and this night will triumph in it."

"Oh, yes; that philosophy may triumph to-night but another night may bring the reverse."

"Impossible, Caiaphas, for Yudas disclosed the hiding place of Father Eliye, the rendezvous of Yessu. I have sounded it all to the very key and this night will have Him in our power, unless Yudas plays the traitor."

"Then I would advise thee, Father, to hire a squad of Roman soldiers, as in the event of a conspiracy the conflict, then, is not ours, but with the Roman laws."

"That is a capital idea; Caiaphas, thou art the very devil!"

"Not a devil by choice; only so made thru circumstances."

"Oh, that matters not, just so we get to the end!"

"Yes, the end of our rope, Father, that may tighten around our own necks."

"Not as long as Yehovah is God of Israel."

"Umph; God of Israel! History shows it never had a God, but that instead it is the very camping-ground of demons."

"Demons; all the better, for they are very fine servants to carry out the bidding of their masters, and I tell thee, Caiaphas, this night will finish our work. Ere another morning dawns we shall have peace. Peace we have worked for these many years. Peace!"

"And such a peace! Such a price!"

"Yes, the price is high, but we don't pay for it. The fools pay the bills while we reap the benefit, and once we have things our own way, we enjoy peace!"

"Have it thy way, Father; as to myself, I have long forgotten the sensation of a state of peace. Were there such a state, it seems I would no more enjoy it, as excitement, like a stimulant, keeps one's nerves ever on the move."

"That is the making of us, son. And this night will bring to naught the plans of Eliye, while Israel shall be victorious."

"And what of Father Eliye?"

"Oh, he is of no consequence. If we dispose of his tool, Yessu, that ends his part. Just as much as in the event of failure not I but you, Caiaphas, who are in authority, wouldst be made responsible, and not mine, but thy life will be demanded of thee!" Annas laughed and chuckled with glee.

Caiaphas gazed into the water-blue eyes of his father-in-law with terror, and in a tremor said:

"Ah, then it is a double game thou playest, Father?"

"And why not? Am I not the originator of the scheme? Am I to be made a past issue when I win out? Doest thou think me feeble because of age, to give my talent and wealth and turn over to thee the grand prize?"

"Not the prize, but I thot thou wouldst at least give me thy moral support in an hour of emergency."

"Oh, there will be no need of that; besides, where money no longer exercises power morality has lost its virtue."

"Except in the case of Yessu and that of Pilate."

"Bah! neither of them count a crumb ere to-morrow's sun shall set. Pilate will be made to concede to our dictates. Ha, ha! the Emperor is in our hands, for do not our women charm him to idleness, and does not our money tickle Marc? Pilate could have had a goodly share of both had he not made such an ass of himself by parading his Roman pride as a warrior and a statesman. But that pride will be curtailed to a point to-morrow that he will wish he had broken bread with us. To-morrow his star will begin to wane, and with another wave of the wand of Moses we will have him deposed of his power and Annas

shall be the power behind the throne, while Caiaphas, if he continues in the service, may enjoy the throne with him at his right hand, for the laborer is worthy of his hire, altho after many deductions necessary to cover the expenses of his master."

"I suppose, then, that my services have herewith ended?"

"Not yet, Caiaphas. Thou must stake thy life for it that all the priests and teachers begin their rounds with the first gray of dawn and callest all the available mob, crying, '*Crucify Him!*' without ceasing. At every point, at every move, to keep up that cry until every heart in Jerusalem shall recognize in the voice of the people the voice of God."

"But there is no voice of God in matters of mob-violence and murder!" quoth Caiaphas.

"Cease thy sentimentality," cried Annas. "There is no God other than that created by us for the people; who recognize Him, and we thereafter substantiate. Let us not catechise one another on matters that are a concern of fools and of the pious. We must first whisper our wishes into the ears of our tools, who in turn put them into the mouths of the people. We must keep at it with the energy of a blacksmith at his forge and until every tongue heated by fire spits darting flames of consummation. Fear and mental elasticity have grown to be a virtue among the common herd, be they illiterate or be they versed in law. We only need to suggest '*Crucify Him!*' and even the most stubborn fall into line fearing violence from their own kind. Whatever the result, we shall not be held accountable, but the people, whose wish will be granted and with whom we can deal in accordance to law. Thus we remain unspotted before the world and heroes upon the pages of history. And now I bid thee a good wakeful night, Caiaphas, while I keep an eye on the movements at Gethsemane."

Caiaphas called his counselors together and imparted his instructions as bidden, retiring to his private grounds with fear in his heart, awaiting the results of an event he as much dreaded as the one who was to be the victim of judicial murder.

## "He Liveth"

(An Episode from the Life and Time of Christ recorded by the Order of Men in White Clothing.)

The birds were singing their last lay as a fitting tribute to a day well spent, while the sun quickly slipped out of sight and the shadowy hands of twilight applied a few finishing touches to the vanishing colors of the sky. As if by magic the earth was enveloped in the dark mantle of night, with only here and there the patch-work of clouds revealed in a manner opposed to every set rule of regularity, form and symmetry. Now and then a star appeared and disappeared, to be immediately followed by another, as tho they were playing hide-and-seek or out of curiosity peeping thru the opening door of the ante-room to the regions of Paradise to learn the weather-mark for the coming day.

Upon an elevation closely leaning to the abruptly descending mountains overlooking Lake Gennessaret and the thriving town of Tiberias, camped a party of traveling disciples with their renowned Master at their head. They had come from Capernaum. Why, no one knew, for their leader had spoken little of late of His movements and had confined Himself instead to secret conferences at remote places. They had been to Bethsaida and Chorazin, where they were rather coolly received; those formerly devout having given way to the subtle influences of those who were their equals mentally but looked upon as superiors because of the authority they had so cunningly obtained from the chief priests, whose serfs they were.

The feasting time seemed over, for there had been no spreads for several days and invitations had been refused, owing, perhaps, to certain strange rules observed at such a season by the Essenees, and to the fact that many of the faithful in better circumstances had already gone to the Far-off Country—the city of Peace—Jerusalem.

Several camp-fires were burning low, showing the caravan to be divided into groups, perhaps strangers to one another, or possibly of another faith and creed, which would preclude the exchange of warmth-giving emanations of an elementary nature.

Altho the night seemed exceptionally dark for this time of the year, there was no sign of an approaching storm, no threatening catastrophe to fear. Everything lay peaceful and serene. Even the lake appeared as a mantle draped upon an angelic form whose face emanated smiles of joy and tranquility.

\* \* \* \*

Upon an elevation somewhat higher than the rest, and hidden by a ledge facing the road so it could not be seen by a traveler below, lay a solitary camp-fire, a short distance only from a cluster of other camp-fires. In the shadow of its dying embers sat two members of the company conversing in subdued tones, the purport of their conversation bearing upon tragic events.

"Go not to Jerusalem, I beg of Thee, Thou noble Rabboni and Lord," said a voice somewhat feminine in its tremor, yet betraying the warm and tender heart of a young man who seemed to fear for the safety of the one addressed.

A face leaned over toward the speaker and as its lips touched the latter's forehead the moon appeared, as if to say "I caught thee in the act," and revealed by its radiance the sweet face of Yeouannas which lay on the breast of his Master, Yehoshua, who gently replied:

"Yeouannas, the end of my trouble is but the beginning of endless struggle."

"Then why wilt Thou go to Jerusalem; why walk into the net set for Thee when Thou knowest the terror of it all? For Thine own sake, and for the sake of Thy friends and people, remain in Galilee. The Emperor has given himself to gaiety and Marco is easily influenced by Yudi Chlea, who is working against Thee at the courts of Rome ever since Thy refusal of her hand which set aside all the plans of her father, Caiaphas, to set Thee upon the throne of Yudah. Who knows, but Thee, that at this very hour she hath succeeded to conspire against Thee and to do Thee ill?"

"Yeouannas," whispered the Master, "peace be with thee and thine ancestors. Knowest thou not that our fate is governed by a higher power, and that eventually we must submit to destiny for our own good? It is known unto Me that Yudi Chlea hath succeeded, but Iphi has been watchful of every move to intercede in due time. I cannot retrace My steps and jeopardize thousands of our kind and kin to the

terrors of our conspirators and the ill will of Rome. Should I retire for a season there would be the shedding of innocent blood from Cæsaria to Sheba. I must take courage and face the inevitable for the redemption of those whose lives are at stake. Be at peace, Yeouannas, no harm shall come unto thee. Our Father in Heaven will send His angels to keep watch over thee."

"O, Thou divinest amongst mortals; Thou who art the radiance of the Heavens, who art the Anointed One of God. Thou art the King of Israel altho uncrowned and unrecognized by the enemy who are smitten with blindness not to see the radiance of Thy divinity. Forgive me and my anxiety for Thee and for Thy safety. Not that I doubt or falter, but O, if this suspense could pass; if I in all my weakness could give my life to keep Thine among those in need of Thee I would be content. My Lord, I beseech Thee, cannot this bitter cup pass and Thy honor still be saved?"

"Yeouannas, peace be unto thee. Our Father will reveal it in His own due time. And now givest thou the orders to Yakobis to inform Petrus: 'Ere the sun riseth we shall be on our way to Jerusalem; thus sayeth the Lord.' "

\* \* \* \*

A few hours later quite a company of men, arrayed in garments denoting their various occupations and professions, passed down the dusty path leading toward the far-off country. After several days' march the company put up at Bethel, where they pitched their tents to await further commands. The disciples were in much controversy among themselves as to the meaning of this sudden move, and showed no elation over the suspiciously strange movements of their Master. Only Iscariot beamed for joy.

"I say unto thee," he confided to Simon and Andreas, "our Master hath great surprises in store for us. He will take Jerusalem by storm on the Day of the Feasts, and all the world will worship at His feet."

"Ah! Iscariot," replied Simon, "thou art an enthusiast and a dreamer; thy loose speech and thy suspicions will cause us all and thyself much trouble. Thou hast stuffed the ears of the Pharisees with impossible stories of miracles that outshine the fables of the common Levites, who are the very embodiment of ignorance and superstition, and wonder it is the authorities have not brought thee into close

confinement. Were it not for the Master's great tact and judgment in avoiding the untoward actions of our enemies, induced by thy wild phantastic tales, our lives would be endangered at every step."

"Simon, thou art the same as the rest of the Master's disciples, fearful and timid; thou art as a baby at its mother's apron strings. Hadst thou courage to do the Master's bidding we would today be in the Palace waiting upon our King, and behold Caiaphas and his consorts dragged in chains before Caesar to answer for their bloody deeds. Thou art all but a lot of parasites, unfit for bait to be cast into the sea; the fishes would even sicken nibbling at thy corrupt bodies."

\* \* \* \*

Just at this moment there was a commotion in the camp. "A messenger," was the word which passed from lip to lip. What meant it all. After the usual salutations, and speaking the pass-word, the Master appeared from the sacred recesses of a distant tent. The disciples all bowed reverently, and the women fell upon their knees. From an elaborately decorated saddle on a high-bred steed alighted a splendid specimen of Roman chivalry, for the messenger wore the uniform of a high official.

After bowing and greeting the Master with the usual salutation, "Peace, peace, peace," he continued:

"Hail to Thee, Thou great Master of Thy people; hail to Thee! My Lord and sovereign sendeth unto Thee a message that will explain my coming. May the gods of Rome continue to smile upon Thy divine countenance."

After handing the sealed message to the Master, the strange messenger bowed, quickly mounted into his saddle and galloped away swifter than he had appeared.

"There!" spoke Iscariot to Andreas, who was still at the place engaged in controversy with Simon and had witnessed the unusual scene. "Didst thou not see the strange messenger? Didst thou not see him appear as tho out of the clouds and disappear as mysteriously? He is a messenger of heaven and doth the bidding of Yehovah. I see it all; I see our Master entering Jerusalem as the King of Glory even before the opening of the feasts. Thou faithless and doubting creature; seest thou not the Master how He whispers into the ears of Yeouannas regarding the message and

passes it to him to read for himself? The world is ready to kneel before Him who is the King—the King!"

The disciples would listen no further to Iscariot, but stepped aside and turned their feet toward the group of campers who had accompanied them on their journey.

\* \* \* \*

Yeouannas took the wonderful piece of manuscript, sealed at various places with the strangest of signs and symbols, and read:

"Unto Yehoshua, the Nazarite, of the City of Nazareth; Counselor to the Sanhedrin, and Prince of Peace and Glory; Defender of the Faith of Yehovah and kind Friend to the Gods of Rome; Peace, Salutation and Greeting—Our Sovereign Lord and Master:

"Thy humble servant, unto whom Thou hast been so gracious that even the wealth of the earth, offered as a reward, would be an insult unto Thee, will shortly arrive in Jerusalem. It hath been learned that to please Thine enemies Marco hath signed a warrant for Thy arrest, for which fabulous sums have been paid into his coffers. Iphi hath gone to see the Emperor. For the sake of the gods of Rome and Thine own safety go Thou not to Jerusalem. I will hasten my steps to arrive in time to protect Thee with a Roman hand against Thine enemies. Truly, Thy God is beside Thee and the gods of Rome are around Thee that no evil can befall Thee. Pilate will endeavor to stay any possible advance of the brood of hell; still, they have murder in their hearts and will seek to destroy Thee, putting the blame upon Iscariot or other of Thy disciples known as enthusiasts.

"Tho all is known unto Thee who penetrateth the very hearts of man, yet Thy most humble servant feeleth it his duty to tell Thee he is keeping watch. In a few more days Thy servant will have the pleasure of looking into Thy divine countenance, all being well. May the gods and Thy God grant this favor.

"With greetings and the humblest submission, Thy ever-ready servant,

(Seal) "CORNELIUS CYRENIUS."

That day the Master spoke to the disciples words of comfort, and instructed them as to their conduct and behavior in case of any emergency. He beseeched them to be careful as to their speech, particularly with those in

authority, and admonished them to give no offense even tho a mob should insult them.

"In every way let thy light of conduct stand out before men that they will be compelled to know ye art disciples of a nobler class, and thus respect ye," were the closing remarks of the day.

\* \* \* \*

Iscariot then had a conference with the Master, who admonished him to go to the far-off country—Jerusalem—there to view the situation and instruct the faithful to be cautious. "Whatever thou doest, do quickly," said the Master. "Tarry not by the wayside lest thou fail to accomplish thy errand, and enter not into controversy with the authorities lest our movements be disclosed to them."

Iscariot took to the city swifter than an Arabian steed. He was confident his time had come to avenge himself upon Caiaphas, whom he hated from the bottom of his heart for the exorbitant tribute demanded in settling up the estate of Iscariot's father, the greater part of which went into the coffers of the church.

Iscariot had laid his plans.

After notifying all the faithful that the Lord would take Jerusalem by storm with an army greater than that of Caesar, he went to Caiaphas, who was a relative of his. Caiaphas thought Iscariot was going to reprimand him for the manner in which he had settled his father's estate, but finding him in a different mood than usual dwelt patronisingly on Iscariot's possibilities had he remained among the Pharisees. Here Iscariot seized his opportunity and, playing the hypocrite, said:

"I can reveal unto thee the hiding place of Yehoshua. He may be taken without conflict. But thou lackest courage. What matters it if a man is of station or not. Seize Him, I say, and deal with Him as a criminal. Were I at the head of the government I would follow set rules and care nothing for public opinion. Forsooth, the public is but a lot of monkeys ever ready to imitate their superiors."

"Iscariot, there is method in thy madness," replied Caiaphas, "but who knoweth that this Master after all is not the Messiah? There are moments when I feel it in my heart, tho due, perhaps, to influence by inheritance. I fear Him for He is superior to all of us. He is dangerous to our

methods, more so now for He knoweth all our ways and means, and were He to speak to Caesar of our workings forty thousand of our kind would taste the sting of death upon the cross. In a moment of rage He may disclose our intrigues, which would end the reign of Israel for all time to come."

"Sooner or later there will be an end to it all, Caiaphas," replied Iscariot coolly. "Neither thou nor I can prevent the inevitable. After all we are but puppets in the hands of the Almighty, who plays with us like figures on a chess-board, moving us hither and thither to suit His fancy. True, this Rabboni is a great and wise man, but what matters that? His wisdom is too great for this generation, and the people still continue to be as dumb as ever. All they want is miracles. They care not for common sense and reason. He Himself is sick of it all. This is the appointed time to act and save us from the continuous attacks of Rome."

"Thou art right, Iscariot," answered Caiaphas. "After all kin must stand for kin; thou art a blood relative of mine, but so is Yehoshua. Knowest thou that I have not slept for nine years? I am troubled and have the most terrible dreams. Some one is at my throat at night to choke me. I see that all our kin are troubled likewise. Herod is going mad, and all the members of the Holy Synod are uneasy. I would give a king's ransom to end this suspense. Ye gods, I go insane if something turneth not this tide."

"Calm thyself, Caiaphas," said Iscariot. "Thou seemest but a suckling babe; tell the Council I will deliver Yehoshua into their hands for forty pounds of silver. This will be the final touch of thy career, and they will see that thou hast labored hard for success. This is to aid thee, and not so much for the silver, tho that will be of service. Remember, I stand by thee to the last."

"And Yehoshua?" asked Caiaphas.

"Mind Him not; He will care for Himself. He is wise and can outwit a thousand of our kind. However, thou hast proven worthy of thy position whatever the outcome may be. The Master entereth Jerusalem as a King, therefore thou hast nothing to do with Him as He will come under the jurisdiction of the Roman law. Should we fail, other means will suggest themselves; if need be—mob violence."

"Iscariot, thou art a messenger of God; thou art an angel; thou hast saved us and the whole human race. Thy wisdom surpasseth all understanding. Thy schooling with Rabboni hath sharpened thy wits. By the prophet, thou shalt have the silver; not forty but thirty pounds."

\* \* \* \*

Iscariot was sure of success, and when on Palm Sunday Yehoshua entered Jerusalem on His donkey the victory seemed on the side of the Covenanters.

Now that the Pharisees were satisfied as to the immunity of Yehoshua, Iscariot thot it necessary to convince the Roman soldiers of his Master's superiority. This done, the work was accomplished, as no Roman army would interfere thereafter; his Master would now rule as the Lord supreme.

\* \* \* \*

The Lord entered Jerusalem as foretold by Iscariot, and its success seemed to have reached the height of expectation. Everywhere surprise was expressed. Caiaphas thot himself outwitted until Iscariot promised to disclose the hiding place of Yehoshua.

What then followed painfully disappointed Iscariot, as the result of the event proved beyond his calculations. Even Caiaphas disliked the turn of things, for in his heart he loved Yehoshua. He hated Him only because of fear for his own personal safety. It was too late to change the trend of events—too late to retrace their steps. Yehoshua was doomed, and doomed beyond redemption.

"Peace, peace, peace!" called Pilate to the raging mob outside the portals of the Prætorium. "I find no fault with Him; He is innocent of all the charges brought against Him. *Ecce homo!*"

"Thou art no friend to Caesar; thou art a traitor to Rome. Crucify Him, crucify Him," cried the rabbling mob.

Whether prompted by his better self or due to scruples and fear, Caiaphas approached Pilate secretly, pleading: "For the sake of the honor of our ancestors avert thou this most terrible crime of mob violence. I have no power to appease the brood of hades. Unless thy Roman chivalry and wit cometh to our rescue we will be found guilty of judicial murder which will haunt us all the days of our lives."

But the raging mob would not be appeased.

All the technicalities of the law were exhausted; all the trickery conceivable was used, still there was no way to evade the demands of the people who threatened violence bordering on a revolution.

\* \* \* \*

Hour upon hour fled, and the fury of the mob rose to an excitement beyond human control. It seemed as tho all the furies of hell had gathered on earth to claim their victim. Several attempts were made upon the lives of Herod, Caiaphas and Pilate, and the fever of excitement was raised beyond the control of Roman as well as Pharisaic influence. At last, exhausted and worn, Pilate stepped out before the mob, and washing his hands in the bowl of innocence, said:

"I shall remain immune from any accusations as to the outcome of this trial. Take Him and do with Him as ye choose. I still hold that He is innocent. I find no fault with this man."

Like a pack of hungry wolves pouncing upon their prey, the mob took Yehoshua and hurried Him to Golgotha. The authorities were powerless to act. The tragedy accomplished, the authorities, both Roman and Ecclesiastical, met in conference to discuss further steps, when Cornelius, the brother of the Emperor, appeared with a document of release. Every means available was set into motion to immediately put an end to the terrible enactment.

\* \* \* \*

Pilate, encouraged by the authority of Caesar's message, instructed that the body of Yehoshua, if nailed to the cross, be taken down without preliminaries.

Cornelius, in company with Yousef of Arimathea, Nicodemus, Mathaeli and others, hastened to the scene of the tragedy and without delay took down the body and interned it in a place of safety. So quickly was everything done that no one dreamed of any possible deception.

Iphi, who had accompanied Cornelius from Rome, immediately repaired to the estate of Yousef there to tenderly care for Him who was the soul and spirit of her ambitions. She, who had been cured by the Master of the most terrible of all diseases—leprosy—sat at the bedside to nurse her Savior.

"He liveth!" were the first words spoken by Iphi since her arrival upon domestic soil. "He liveth!"

The sepulchre where the Savior lay turned into a palace of joy at such a message, and immediately preparations were made to remove the living to a dwelling place, the home of Yousef of Arimathea.

\* \* \* \*

Iscariot raged like a maniac when he found his plans abhorred. He would have killed all of those in authority could he have gotten within their sight. The destruction of the most costly vessels and altars in the temple, the rending of the veil in twain, the assault upon Caiaphas, were the deeds of a mind beyond control.

"He liveth!" Such were the words of Iscariot as he entered the garden of Arimathea shortly after midnight.

What he saw with his eyes of flesh startled him, altho his mind was clouded, clouded as the night enveloped in the magic illusion of darkness. Was it real, or merely the fancy of his feverish brain? Upon the narrow path, walled with hedges of roses of Sharon, he saw a procession of men robed in silvery gowns coming specter-like in the night from out the rocky hillside. As he drew nearer to the procession his eyes grew wilder. Just then a flash of lightning descended, a flash phenomenal, and very frequent at that time of year, which revealed the figure of the Master leaning against the shoulder of Yeouannas on the one side and Iphi on the other. The other persons could not be recognized.

\* \* \* \*

"He liveth; my Lord, my God!" Such were the words of Iscariot as he prostrated himself before Him whom he cherished and loved.

With a voice somewhat faint, yet distinct, Yehoshua, for it was He, said:

"Iscariot, Iscariot; all is forgiven. My love for thee and Mine own is greater than heretofore. Peace, peace, peace be unto thee."

"O, Lord, Thou knowest the innermost of my heart; Thou knowest my intentions were for good, but I can never amend the sufferings of Thy bleeding heart. Thou hast forgiven out of the fount of compassion for Thy people, but my transgression is greater than all the good deeds of a lifetime can atone for. Remember me in Thy kingdom."

"Iscariot," whispered the Master, "the transgressions thou bearest are not thine, they are the burden of all the generations, and every man has to bear an equal share of it, be he king, priest or pauper. Thy desire to bring mankind to its heritage has made thee over-zealous and thou hast attracted to thyself the weight of sin of all who shirk responsibility, yet will be compelled to take it in due time. Thou hast carried the burden even as I have tried to lift it. But whatever is the lot of all is no one man's concern. Tho you fall under the weight thereof the burden still remains. Whatever be thy lot, whatever befall thee, will depict the future state of all who condemn thee and thy ways and the burden of their judgment shall come back to them sevenfold and fall into the pit they would prepare for thee while thou art now free."

"My Master and my Lord," cried Iscariot, "thou art the Savior unto all mankind, and whosoever catcheth a spark of thy divine love shall surely live forever. Tho I pass thru the valley of the shadow of death, I fear no evil, now that the magnitude of thy soul has comforted me. Tho but for a moment I am conscious of the Light of Illumination I fathom the purpose of life and glory in the day of my salvation. I realize the path of redemption. I have been anxious to be of service to thee, O Lord. I now see that it is not unto man, neither Thee, nor the world, we should give ourselves, but to the fulfilling of Infinite designs, that our talents may be utilized in wresting the earth from Satan's claim and possession and return it unto our God in a state of purity and perfection that those of purity of blood and honest in heart may inherit the part and portion allotted unto them by equation. I fathom thy Sermon on the Mount and only hope that future generations may profit by it, lest the terror of the world shall come upon them and test them in their condemnation."

Just then the mind, perfectly sane for a time, fell back into variance, and with the bound of a hungry tiger springing upon its victim, Iscariot leaped into a grotto, the opening of which was overgrown with heavy verdure, and ran the full length of the narrow passage, howling in a voice that seemed to quake the ledges: "He liveth!"

Iscariot knew not where he ran. The darkness of the labyrinththal passage of the grotto seemed to correspond with his demented mind. With herculean strength he threw

his massive shoulders against the end of the passage, now a sepulchre closed with a stone door, which gave way under the mighty strain, and with an awful crash fell out of its pivots. With the entrance of fresher air the mind of the maniac seemed to brighten.

"He liveth!" came out of the sepulchre. The soldiers, keeping watch, awakened from their drowsy state and took to their heels, Iscariot pursuing them with redoubled speed shouting again and again, "He liveth!"

"He liveth!" gasped the soldiers. "He liveth!" re-echoed from hill and dale, from canon to mountaintop. "He liveth!" passed from mouth to mouth. Even the gate-keepers inquiring as to the disturbance were terror-stricken as the Roman soldiers piled thru the "Needle's Eye" shouting "He liveth!"

"He liveth!" the messengers of the night shouted thru the streets of the city enveloped in slumber, and ere the dawn announced the rising of the sun the market places were crowded with curiosity seekers inquiring as to the import of the strange message. The versions of the message were as numerous and as contradictory as the number of inhabitants. All that was known was that "He liveth!"

The priests kept out of sight and sulkily and suspiciously looked at each other as they whispered, "He liveth!"

In an encounter with the maddened Iscariot, Caiaphas fell from the balcony of his palace into the court-yard below, sustaining a slight fracture of his spine, from the effects of which he lay fever-stricken in his well-guarded secret chamber, while his father-in-law fumed with fury over the outcome of events.

Herod ordered his palace closed and fled as if pursued by furies to the house of Pilate, where he begged in feeble-minded terms for protection from the spectres he claimed to see with his spiritual eyes since his daughter, Salome, had stabbed herself and Herodias had gone mad. "He liveth!" he whispered into Pilate's ears, who himself was in a mood far from being happy.

"He liveth!" came the answer from the lips of the Roman procurator, who ordered guards to be placed around the garden of Arimathea that no intruder might enter the grounds made sacred by imperial edict, and above the portal of the garden was raised the inscription in Hebrew, Greek and Latin, "HE LIVETH!"

## In the Days of Caiaphas

Legendary Fragment Current Among the Covenanters and Koptics Traceable to the First Century.

Abbreviated by Otoman Zar-Adusht Ha'nish.

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Upon a slight eminence, covered with verdure and high hedges, stood the humble palace of Yousef of Arimathaea, overlooking the highway leading to the great city of Peace—Jerusalem. The olive grove, with distant mountain chains in the rear, and the vineyards below descending toward the road, charmed away every suspicion of a possible dwelling place hidden in its mass of green. Altho the wanderer below never dreamed of the wealth and splendor beside and above him, the keeper above had many opportunities to scrutinize travelers journeying to and from the great city. Except for the singing of the birds all was silence and suggestive of a visit to a churchyard upon an early Sunday morning. And it was Sunday; at least it was the first day of the week—a day looked forward to by the thousands and tens of thousands of pilgrims and visitors as a time of great expectations, if the many preparations made unto the festivities were signs to be relied upon.

Altho crowds had gathered at the many market-places, courts and assembly squares, the usual interest for devotion or amusement had fled and a wave of fear and terror seemed to seize the minds of many, who circulated reports and news of a character most confusing to the better as well as to the less informed.

Reports were as confounding and conflicting as were the many opinions offered to fathom the mystery that had been sprung upon the minds of men, a phenomenon that came as unexpectedly as did Nature's pranks several days hence, when the days usually spent in sunshine were marred by thunders, accompanied by showers of rain and a storm that played havoc in the less substantially erected districts, turning into chaos many a tent city specially erected to fleece the uninformed of their hard-earned possessions.

The news that "*He liveth!*"—He who had been crucified, a victim of mob violence and the unscrupulous tactics of

judicial murder by those in ill gotten authority—seemed to grow upon the minds of friend and foe. As the hours of the day took their ascent from the dark hours of the mystic dawn the news took root in heart and mind. Even the priests at the Temple gate, and under the great portal, nodded their heads in approval, substantiating the belief in the resurrection of the body, but when the report fell upon their ears that Yudas had demolished the sanctuary and rent the veil of the Almighty *Y-a-v* in twain, also injuring Caiaphas, the poor servants of the Temple guild dispersed like the splinters of a brass-molten Moloch shattered by a bombshell inserted by the daring Daniel.

\* \* \* \* \*

As Mathaeli, the herald of Yousef of Arimathea, hastened thru the corridors of the Temple after a visit to the palace of Caiaphas, the officiating priests, thinking only of Yudas, were terror-stricken and hastily left their duty, seeking a place of safety while crying to each other: "Flee before the wrath of Yudas!"

"Abba, have mercy upon the poor, blind, misguided mortals," breathed Mathaeli as he redoubled his steps, and while passing thru the gate he noticed to his sorrow how the soldiers of the Lord fled at the sight of him.

Passing thru experiences of a like nature wherever he would set his feet, Mathaeli soon had the city behind him and quietly pursued his journey upon the highway, where at long intervals he would either meet a straggler who had miscalculated the time required in reaching the city to witness the opening exercises of the holidays, or one of his own kin, with whom he would hastily exchange a few words, still greeting one and all with the usual salutation of "Peace be unto thee!"

\* \* \* \* \*

Passing the grotto of Yousef, the herald halted, for it seemed as if he had seen strangers prowling about. Walking cautiously up toward the sepulchre, he at once recognized in the men the Master's disciples, and, approaching them, declared with joy in his heart the message: "He is not dead; He liveth!"

The disciples were filled with fear at such a strange message and did not tarry a moment to gain further information, but fled more rapidly than was their want.

The women, a small number of whom had just come out of the sepulchre, stood as if rooted to the ground, their eyes pleadingly lifted toward the strange messenger who had more than astonished them with the announcement just made.

"Can it be true that the Master Rabboni liveth?" inquired a voice most mellow and sweet and in a tremulo peculiar to the southern type of highly affectionate and refined womanhood.

"He liveth! Yea, He liveth, as He has spoken unto thee, Magdalena, and He shall go before thee unto Galilee to be revealed. Go and tell it to His disciples."

As Mathaeli turned to resume his journey toward the palace the young Rabboni—followed within speaking distance by two men robed in white—strolled down the pathway toward the sepulchre that he might view the place where they had laid Him away following the crucifixion, these friends who had proved themselves friends in need, indeed.

Magdalena still stood at the sepulchre pondering over the words the strange, mysterious messenger had spoken to her.

Mother Miryam had returned to the sepulchre repeatedly to solve the mystery and to carefully examine the linen she had furnished in which to wrap His body on that memorable day, but the "*family cloth of recognition*" was not there.

"He liveth!" she breathed in an audible tone to Magdalena. "He liveth! But where can they have laid Him?"

Looking up the pathway she saw the tall form of a majestically arrayed man, a holy man, perhaps the keeper, the owner of the estate, of whom she had heard Rabboni speak so frequently and whom she had seen but once. It was he who had assisted the Master and offered his own sepulchre for interment. Pleadingly she walked up to the tall man in white; hastily she reached out her hands toward him and with tears in her eyes she asked:

"My Lord, where hast thou laid Him; He who liveth again?"

In her great reverence for holy men and women in authority, she prostrated herself before Him and, kissing the hem of His garment, made ready to embrace his feet, to kiss them, when a voice familiar to her ear, altho faint and sad, breathed: "Mother!"

As Miryam looked up in surprise to meet His eyes He stretched out both hands in protest against her attitude of humiliation, saying:

"Mother—not at this time; not now; not here; touch Me not; nay, touch Me not in that attitude of humiliation; I am not yet what I am to be. .... Once I have ascended to the station of My father; once I am at one with him in all things, thou wilt understand. . . . Nay, I have not as yet ascended; I have not as yet reached the goal; touch me not! . . . . ."

"As God wills, Rabboni; I shall continue to keep these sayings in my heart." And rising from the ground, Mother and Son lay in each other's arms.

\* \* \* \* \*

The sun advanced rapidly beyond the heavy clouds and only at intervals would he peep thru the curtains of the heavens to glance at the panorama on terra firma. The wind would raise and lower its ethereal bellows and tune its instrument of a thousand strings from grassblade to treetop at will. The cool breeze rising from over the sea exercised its invigorating tendencies thru vegetation to man, and altho enveloped in a veil of clouds Nature seemed to breathe a breath of hope and inspiration.

The young Rabboni breathed in the breath of Nature with thankfulness in His heart. With every indrawn breath His face would raise the color of life and His chest, heaving under increased heart-beats, new hopes would emanate thru the windows of His soul.

Blessing His mother and the women who had come with her, He admonished them not to reveal the meeting place, yet advised them to reassure all the faithful that He was not dead, but that "He liveth."

"I shall meet them as Abba wills it and later in Galilee," were His last words as He turned to join the men in white clothing who were tarrying at a distance.

The three assisted the young Rabboni on His upward path to the palace where, seated within the rotunda on cozy divans, they engaged in the sipping of a light beverage. In the course of a light repast it was the object to consider ways and means in which they alone were seriously concerned.

"Mathaeli," spoke up the elderly man in whom one would at once have recognized Yousef of Arimathea, "what is the word?"

"Peace be unto thee, my Lord," began Mathaeli, "the Lord Caiaphas says unto my Lord: 'I shall revere the confidence bestowed, and I shall give the pledge of my station to abide by the agreement set forth,' and herewith delivers unto thee, O, Lord, the records called for."

"'Tis well, Mathaeli," answered Yousef, after having scrutinized the documents carefully. Passing them to the young Rabboni, he said:

"My Lord and Master, may it please Thee to accept the weapon of surrender from the hands of Thine enemies, who in their blind zeal and fervor had mistaken Thy ways and who have deviated from the path of truth, stricken with the ignorance of authority and fear of the terror of a hounded people. May Abba forgive, and may we all forget the day of suffering in the hope that hardships of life in our day may never come upon us again."

"Amen; yea, all Israel say amen," all the men breathed in reverence, with their hands upturned and their faces turned toward the great city of Jerusalem.

"Pontius Pilate is no longer under obligations, for he has proven himself a hero, indeed," spoke up Nicodemus, the counselor to Yousef of Arimathea. "Yea, he is a noble Roman and one of whom we may be justly proud. He has held his own in defiance of the judges, the hirelings, and the mob to an almost supernatural degree. Our Lord and Master, of course, inspired him to fight the battle to the bitter end. May Abba be praised. Amen."

"Peace be unto thee," added Mathaeli. "Yea, Caiaphas has repented upon his sickbed with fear and trembling, for he but narrowly escaped the hand of Yudas, who has frightened all of the sacred authorities and the people of the great city. I was surprised to find the palace and the Temple grounds deserted and void of guards and watch. Even servants were not to be found, and I made my way straightway to the private apartments of Caiaphas, and thence to the secret chamber where he lay on his bed, with Yudi at his side as his nurse. I had to enter the chamber by the needle's eye of the sacred door to assure those within that my errand was one of peace and my motives pure before I

was permitted to deliver the message of my Lord. The first words to which Caiaphas gave exclamation after exchanging the salutation were:

“ ‘Mathaeli, as the disciples forsook the Master, even so my own people have forsaken me, leaving me to my fate in this unearthly sepulchre with but Yudi to protect me from the ills of hades. I never knew that Yudas had such a powerful influence over minds. His actions and his deeds at the Temple and at my palace have unnerved us all. Who knows but he might have an army of avengers stationed at various points in the city to destroy us and the city of our God! I fear Yudas, and even were he dead I should fear his memory, for the very thot of him might take possession of tabernacles of flesh and turn them into demons and beasts of destruction. I fear that our lives will henceforth remain endangered. . . . .’

“But I reassured him that he would have nothing to fear; that our Master had forgiven and redeclared Peace; also that Yudas had been found in the marble quarries, no longer breathing the life of God. At this message Caiaphas rent his garments from his frail body and pleaded for God’s mercy, for as much as he feared Yudas he loved him, and I heard him cry:

“ ‘Yudas, Yudas, thou hast bitterly disappointed me! Thou hast estranged me from our Master and robbed Yudi of an opportunity, and when I built on thee and had hopes for her and thee thou turnedst traitor to Him and me! O, Yudas, Yudas, couldst thou but return to me my confidence; couldst thou but give back my years illy spent with thee in thy two-faced presence, I would follow the voice of God and serve our Lord and Master. . . . .’

“Yudi wept all the time while I was there. She sends Peace unto our Master, and with a contrite heart she gives thanks to the Lord for the gracious absolution and remission tendered unto Israel. She has hope of entering our Master’s service if it be not too late to be called at this hour of judgment. And this is the message she entrusted with me:

“ ‘Peace be unto my Lord and Master. And tho I have renounced the world and the flesh, with all its failings, I will be wedded unto Thy spirit to labor unto the end of all good, to follow as Thou leadest. If I be worthy, or if I be

not worthy, my life is Thine; yea, all Thine, as Thine own is that of Abba, who hath sent Thee to deliver Thy people, Israel. I have no right to choose Thee; but may I hope to be one of the many chosen to follow as Thou biddest, for to Thy dominion there is no end. May the veil of ignorance be lifted to see Thee as Thou art—King, Prophet and Priest. Peace be unto Thee! . . . . .

"I promised to deliver the message as literally as my memory would permit, and Yudi assisted her father to seal the documents. I then learned that King Herod was possessed of evil spirits and in his hallucinations and somnambulistic moments had gone to the palace to frighten all the guards. His maistresse and her daughter are reported dead. I could not learn the details, but from all the conflicting messages I gleaned the story that Herodita was found dead in the courtyard of the King's palace, and Herodia, in her grief over the vanquished hopes of her only child, thrust a dagger into her own heart, her lifeless body falling upon that of her daughter at the moment King Herod descended the steps and entered the courtyard.

"The King was so terror-stricken that he called: 'Yudas, Yudas!' and with these words, passing thru the streets, set to flight all the pedestrians and broke up all order among the guards. He claimed before Caiaphas that he saw legions of Yudases upon all sides laying the network of destruction, and admonished Caiaphas and all the courts to flee into the mountains for their lives and go to the sepulchre of Arimathaea whence cometh salvation. . . . .

"From what I saw with mine own eyes and from what I heard with mine own ears I can report that things have never been as chaotic in the City of Peace since the days of our captivity. Yea, and it will be centuries before mankind will be able to glean a kernel of golden truth from such an event as this to profit by and do otherwise. May Abba be merciful unto us and bless us."

Upon a taborette placed beside the Master, Mathaeli laid the ring of authority he had received from Caiaphas, and the golden dagger he was given by Yudi, saying:

"These are to be the tokens of surrender; thus saith the Lord and his daughter in Zion."

Both articles were recognized by the Master, Yousef of Arimathea and Nicodemus, and handled in silence.

"Mathaeli," spoke up Yousef, "thou art a faithful servant. Receive thou thy blessing from our Lord and Master and go out into the garden to keep watch."

After the benediction the three men in white retired to the palace, where behind closed doors they sat in conference for many hours, while Mathaeli went out to fulfill the bidding of his Lord.

Once the three found themselves alone they considered future actions and decided upon their plans.

"Now," broke in Nicodemus, "the greatest point in our battle has been won, for we will be spared to use any further steps in fighting the Temple brood. With these documents\* in our hands we will be able to refute all insinuations directed against our Master and spare Miryam undue humiliation. The ring of authority† again in our hands will keep in check all the advances made by the synod, while the dagger‡ will keep at a distance the Branch that murdered Yousef in cold blood, thinking to avail themselves of means to dispute the inheritance of our Lord."

"Friend," whispered Yessu, "let us henceforth and forevermore bury all our knowledge gained as to the world's infamous tactics and root out of our hearts the memory of the ways of diplomats, that our mind may be free from influence and suggestions of illiterates and use our talents as given to us by Abba that we may pursue the path we have originally agreed upon while in the bosom of the Infinite."

"Amen!" answered Yousef of Arimathea, Nicodemus joining in response.

Later in the day a figure clothed in the garb of a holy man left the palace and slowly wended His way toward Emmaus and thence to Bethany, where He was seen by His little flock as

### *The Savior Living!*

\*DOCUMENTS —Proof of Miryam's legal solemnization and conception by consent.

†RING OF AUTHORITY —The seal of Nebuchadnezzar recognizing the electorship by the covenanters. The ring was stolen from the sacred vault by the Temple Branch.

‡DAGGER —Ex-High Priest Annas's private dagger that killed the guardian father of Yessu—Yousef Pandu—in ambush, directed by the hand of Barabbas.

## On the Way to Emmaus

(Synopsis of a FRAGMENT held by the JOHANITAN COMMUNITY.)

The luminary slowly passed the eleventh hour of the day and with redoubled steps the two patriarchs wound their way along the stony path leading to a fashionable village, reserved for aristocrats.

The taller figure, somewhat slender, betrayed the classical type of an ancient Mede, but the garment was that customary with the office of the scribes. At times leaning upon a staff, he would correct his somewhat bent stature and so doing gaze toward the region of the setting sun. A heavy sigh was wrung from his breast as he said: "These are strange happenings; these are strange things."

It was Simon, the wealthy Farsi, regarded as a seer by Pharisee and Sadducee alike, who had spoken. The one beside him was Alphaeus Clopas, father of James the Lesser, now disciple of Yessu, and a man renowned for his learning of Greek and ancient classics, also Doctor of medicine and avowed member of the Therapeutist Community.

"Yes," answered Alphaeus; "who would have ever dreamed of such an ending."

"Ah, but the end is not yet, Clopas," quickly spoke up Rabbi Simon. "Nay, nay! A character like unto Yessu cannot be forgotten; for He surely is the Promised One as recorded in scriptures. Will I ever forget the rebuke He gave me at my home where the anointing\* took place? I shall ever be grateful to Him for the consideration He had for me and my tender nature. It was then and there I recognized His superiority and listened to the voice within, 'It is He! it is He,' I said to myself. I knew it before that memorable occasion that He was the Anointed of the Lord, but I was not certain that He was the Restorer, the Deliverer, until He recited a parable. I know it is He. Tho Caiaphas and all the Sanhedrin declare Him an imposter, I shall stand by my conviction. My faith in Him cannot be shaken but I must admit that I comprehend not this tragic end."

\*Luke vii:35-46.

"Neither do I," said Alphaeus, "and what is more, what will become of the movement; His mission; His evangelion?"

"That, too, troubles my heart," answered Simon quickly.

Just then a figure garbed in the cloth of a traveler, a stranger, overtook them where the two stood. After the usual greeting of Salaam and the customary bow, the stranger took a seat upon a boulder for He seemed slightly exhausted.

The two, Simon and Alphaeus, scrutinized Him with the eagle eye of well trained Aryans, yet the closer they watched the less they could see, until their eyes seemed fairly veiled.

"What is this ye exegate one another about, and why so serious; why so sad?" asked the stranger as He cast His steel-blue eyes upon them.

Alphaeus Clopas then answered with astonishment: "Art thou the only one of the strangers in Yeru-Salem not knowing the things which are come to pass there in these days?"

Rising to His feet, ready to accompany the two, taking Himself in their midst, and between them, He said: "Salaam, and may I ask what things?"

And in an impulsive pitch of voice Alphaeus answered and said: "Verily, we say unto thee, concerning Yessu Nazir, who was greater than all the prophets, mighty in thot, powerful in word and deed before God and all the people. He who taught at synagogues and the market places, healing the sick upon the highways and preaching the evangelion to the downtrodden and the oppressed. Him whom the Adialeneans desired for a King and the Jews hoped to see upon the throne of David, the chief priests and recognized rulers delivered unto the authorities, condemned Him to death and crucified Him with thieves and robbers.

"But we hoped and trusted that it had been He who should have redeemed all the faithful of Israel from the authority of heathendom, and the tyranny of hierarchy and establish the Confederacy and Republic of Self-government; we are now at a loss to know or to understand.

"Besides all this, today is the third day since this happening has occured. Yea, and a number of women, also members of our community, added much to our great as-

tonishment and baffled us with strange revelations they collected at the nekeb of Arimathea.

"While visiting there before the rising of the sun, on their way to perform honor to Him whom they revered, they found Him not in the nekeb. The place was deserted save for the vision of heavenly witnesses who testified that He is not dead but liveth. Whereupon a certain company of our communion went to the garden to investigate and found even as the women had reported, but Him whom they were seeking they saw not, and there are many divisions among us. As we search the prophets we find no connection and grasp not the culmination of events after cherishing these glorious expectations of our deliverance."

Then He said unto them: "Oh! ye simpletons, and slow to catch the fiery spark of the heart, giving so little attention to reason, and to place your whole trust in every thing the prophets have spoken, and those who have written.\* Turn to the cause of all the trouble in this world and use eyes that ye may see and give ears that ye may hear, and know why Christ was to suffer to enter into His Glory.

"Turn to Moses and the prophets and single out the transgressions that pave the way to the chaotic state in this world, from which entanglements no man can escape.

"Man has fallen from grace denying his first estate. He has listened to the sophistries of the serpent, clothed in deceptive authority. The serpent promised to make man superior to God if following counsel. From generation to generation man has added to error and sins, seperated from the household of the Elect and divided the family of God into tribes opposing one another.

"God will not answer the supplication of one neither of another tribe, for God is God of ALL. God leaves mankind to the fate they create unto themselves. Following the paths that lead away from paradise man corrupts the covenant and creates laws† that breed partiality. From generation to generation man has lengthened the path to God until the sight of Him is lost beyond space. With the aid of mechanics and chemistry man has created Shekhenah‡

\*Luke xxiv :25—"O fools and slow of heart to believe all the prophets have spoken."

†Malachi ii :8-9—"Ye have caused many to stumble at the law; ye have corrupted the covenant; ye have been partial in the Law."

‡SHEKHENAH—"Manifestation of the Glory of the Lord." Ex. xxxiii:23. "Thou shalt see my back parts, but my face shall not be seen."

and the voice has thus fallen into self delusion.

"With filth and dung ye have besmirched one another's characters until the last sign of recognition has fallen from your countenances and the mark of the beast alone remains to testify against ye.

"The eyes of man see the great acts of the Lord everywhere and the ears hear His wonders, still he turns away from His Face and goes the way of the adversary. Man loves to be honored and worshipped by the lesser breed, and revel in sins swaying the scepter of death over his own kith and kin, calling them subjects.

"Each generation testifies to the follies of their many creations; yea, how the mighty have fallen and their weapons of war perish; still the eyes of man are held that they cannot see abomination. Not content with the only God man sets up idols of heroes, created by fancy, and raises monuments and statuary to their honor, following in the ways of corruption which all rulers sow—for he who is with God takes no honor to himself. To God alone be glory, even unto Him who is our Abba, the Father of all.

"They who follow the counsel of the serpent remain in the pit of sorrow and their blood continues to return upon them, while the yoke into which they are caught grows heavier.

"Yudah has called upon his head the transgressions of all the tribes called Gentiles, for it has claimed unto itself the blessings which are the heritage of all. By reason of its falsehoods Yudah and all at one with the spirit of mammon, have to endure all the sorrows they prepared unto others and go thru tribulations that know no bounds, until the last of God's Elect shall pass the great test.

"For the great lust of mammon and the possessions of power Yudah has taken upon itself an unredeemable burden.\* Israel will be held accountable for the blood sacrifice,

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\*Ezekiel xlii:4-22—"Israel thy prophets are like the foxes in the deserts. They made *others* to *hope* they would confirm the word. They have seduced the people. Ye pollute my people for handfuls of barley and pieces of bread, to slap the souls that should not die, and to save the souls that should not live, by your lying to my people that hear your lies. . . . With lies ye have made the heart of the righteous sad, strengthened the wicked by promising him life."

Ezekiel xxii:28—"Prophets have daubed them, seeing vanity, and divining lies unto them saying: Thus said the Lord God when the Lord hath not spoken."

inciting the Nations of the Gentiles\* to make war upon one another while she garners in the spoils and loudly proclaims to the near-sighted victims of national pride that her people are privileged† by the Lord to rob the world of its blessings. But the deceit and tyranny of Jacob shall be discovered and the Gentiles shall gather together and shake off the yoke from their neck.‡

"Kings and rulers have their places and erect their thrones by consent of the deluded, and further the illusions cast upon them by the beast.§ God cannot remove the stain mankind created; He abides within His designs.

"To the extent a people is shown consideration and favor by rulers to that extent the people have purified their hearts; but whenever cruelty rules it is because the people are cruel at heart and forget they are brethren.

"The sins of numerous generations cast upon one man will not release future generations of their burden of responsibility. God reckons according to principle and verily not one escapes the pit into which he has caused others to fall, and willful or imposed blindness is not a protection to falls. He who sins is marked and he will not be acquitted from his iniquity.

"God is no respector of person and takes not into account relation. God sees only the heart in which dwells the spirit; the prayer of the righteous He heareth and the humble in heart He instructs in the ways of safety, and counsels them into eternal excellency.

"But the sins of man, and the sins of nations have grown beyond the Tower of Babel and there is not one who may escape the terrible disaster. Not until the measure of iniquities overflows the brim of Gehenna will redemption come, for jealously and wrath must be tempered, like unto brass and be refined like gold.

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\*Joel iii:9-13—"Proclaim ye this among the Gentiles: Prepare war; stir up the mighty men; let all their men of war draw near, come in haste. Beat your plowshares into swords, your pruning hooks into spears. Put in the sickle for the harvest is ripe. Get down and tread for the wine-press is full, heaven and earth shall shake."

†Joel iii:16-18—"But to Israel the Lord shall be their hope, and a strong hold, for whom the mountains shall drop down sweet wine, and the hills shall flow with milk."

‡Gen. xxvii:39-40—"Behold thy dwelling shall be the fatness of the earth and of the dew of heaven from above; and by thy sword serve thy brother; and it shall come to pass when thou shalt gain dominion, that thou shalt break the yoke from off thy neck."

§BEAST—Stands for the adversary; the serpent. The mark or sign of the beast is its serpentine form and the stripes. ☩

"The rulers and the people who created abominations must meet in their magnified fields of self-delusion and mete out to one another the strength of their deceptions.

"God is not a God to the dead but a God unto the living of every land, and He bestows His blessings according to the heart and not in a measure of the vanity of leaders and deceit of rulers.

"The Lord's voice crieth unto the city, for the rich men thereof are full of violence, and the inhabitants thereof have spoken lies and their tongues are deceitful in their mouths. Tho they eat they are not satisfied and tho they lie down they do not gain rest. The least of them is a brier; the most upright is sharper than a thorn hedge; the day of visitation cometh and great shall be their perplexities. Trust not them who pretend to you as friends; put no confidence in a guide and keep shut the gate of thy mouth from the one that lieth at thy bosom. For at this hour the son dishonoreth the father, the daughter riseth up against her mother; a man's enemies are the men of his own house. Thereafter look unto the Lord, wait for the God of salvation.

"The wicked may glory in their sins and blaspheme the Most High in their days but the season of the Lord endureth forever. Be patient and wait, for the time shall surely come when iniquity shall be no more.

"Woe to him that increaseth that which is not his. Woe unto him that buildeth a town with blood and establisheth a home by iniquity. Behold, it is not of the Lord of Hosts that the people shall labor in the very fire, and the people shall weary themselves for very vanity. For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.

"Heaven and earth shall be shaken and the throne of the kingdoms shall be overthrown and their fortifications shall be destroyed by the hands of those who built them.

"God tempts no one, neither does He visit man in his tribulations. Every man has to choose between two paths —God or serpent. The pretenders recite the prophets after they have assisted in stoning them, and laud their teacher after they cried themselves hoarse 'Crucify Him!' They are taught sound doctrines but do not observe them. How little they obey their quotations, execute true judgment, and show mercy and compassion every man to his brother.

"The traditions have suffered and prophecies have decreased, while apostacy has grown. The rulers of human fate have become intoxicated with the ferment of their artifices and deviated from the paths allotted to them by their creators, turning blind to their possibilities and making blind their subjects as to their opportunities, both lastly falling into the pit prepared for them by their own folly.

"Neither the counsel of the prophets\* nor the iron rod of rulers have been sufficient to lead mankind to the sources of their being. They harken with their ears but their hearts are far from understanding, their eyes ever ready to be entertained like a babe at the sight of the everchanging moon.

"To the man who will separate himself from the Babel of fornication God will reveal a place of safety until the coming of the great day when all shall return to the first estate, but not until the depths of tribulation has been emptied upon them, even as they desire it.

"The acceptable time has come and the day of salvation is upon us whereon every man touched by the magian† wand of Abba shall be free to worship according to the dictates of his conscience.

"Every tongue and every nation eulogized great expectations and pointed to the deliverer who would break the fetters of dogmatic chains and free the honest heart from the bondage of hallucinations.‡ For this reason Christ has had to suffer the full penalty of the superstitions and pass the agony of ignorance that in the event of His glorious resurrection from the powers of mental darkness He may set an example unto the Elect and draw all mankind unto Him.

"Yudah has dealt treacherously and an abomination is counted in Israel and in Jerusalem. Behold, the day cometh, that shall burn as an oven and all the proud, yea, all that do wickedly, shall be stubble; and the day that cometh shall burn them up that it shall leave them neither root nor branch. But unto them that revere the name of the Lord

\*Zechariah vii:9-11—"Execute true judgment and show mercy and compassions every man to his brother; and oppress not the widow, nor the fatherless, nor the stranger, nor the poor; and let no one of you imagine evil against his brother in your heart. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear."

†MAGIAN—Science, demonstration; the power to remove Illusion and superstition.

‡Gen. iii:16—"Thy sorrow and thy conception shall be greatly multiplied, in sorrow thou shalt bring forth children; and thy desire shall be to thy husband."

God, placing all their trust in Him alone, to them the sun shall rise unto righteousness and with healing in his wings, and the hearts of the fathers shall be turned unto the children, and the hearts of the children cling to their fathers, that the curse placed upon the earth by the serpent be blotted out and be remembered unto the generations to come no more."

There was a sudden pause, all three watched the setting sun, and all three crossed their bodies, and with outstretched hands bowed reverently, whispering upon the breath, and without ceasing, the customary patet:

"O thou most glorious luminary,  
Representative of the Light of the Lord,  
Preserver of all God's creatures upon the earth,  
As thy countenance passes into worlds unknown  
Impress our heart and minds with the imprint of thy victorious rays  
That shall guide us thruout all life cycles.  
We praise whatever is good in thot, in word or in action past, present  
or future.

We also adore whatever is excellent.

O, Lord God, thou First Cause to perfection, and felicity,  
We strive to think and to speak, and to do whatever is fittest,  
Both our lives to preserve and to bring them both to Perfection..  
Grant us Thy Peace, grant it to all men, believers and unbelievers,  
the wealthy and those who are still poor  
And have nothing, that they, too, may gain their birthright.  
And come into their inheritance.\* Be it so. Amen."

The three walked on in silence. Simon was the first to break the moments of suspense for he was nearing his abode. As they stood before the wall, overgrown with climbing roses and hedges, heavy foliage drooping over the narrow path, the Pharisee said, looking into the partly covered face of the stranger: "Abide with us, now that eventide is fast falling, and it appears as if deep darkness shall keep covered the night."

The stranger seemed indisposed, but with all the persuasion of the Oriental etiquette the two entreated and constrained the stranger until He yielded and went in with them to the spacious courtyard where a cheerful flame and rug-covered seats were in wait for them.

While the tabourette was being turned unto a spacious table the stranger continued:

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\*See Rawlinson's *Ancient Religions*.

"Scriptures must needs be fulfilled inasmuch as they meet the longing of hearts at one with the designs of God. All the Nations have been in wait of One who would prove the test of time and forever set an example for others to take courage by.

"This same Yessu, whom the Greek brethren call Chrystos, and the Covenanters recognize as Soshiosh, has suffered that all who recognize Him may turn away from the wisdom of this world and return to Abba who is the true Father.

"The stiffneckedness of heart and ears may resist the good and holy spirit, persecute the prophets, betray and slay the Just One, but once the measure of iniquity is full to overflowing, even they must bathe in the pool of blood which they prepared.

"He who suffered upon the cross realized in the great drama of life the cunningness of the old serpent and annulled its power when He exclaimed: 'Abba, forgive them for they know not what they do!' With that injunction the path is open for the return of the Prodigal to Abba.

"Man's only salvation lies in leaving Satan and his *claim* and going the way of the Just One to God and His paradise.

"As by woman, heeding the counsel of an interceptor, sin has entered mind and heart, generating havoc during the period of gestation,\* casting generations into the fiery furnace of consummation, even so by woman alone redemption shall come to the race, turning away from interception, returning to the counsel of Abba, who is our Father, she shall with silent contempt deny the power of the tempter;† She shall behold the glory of the Lord coming from the East‡ and endow her offspring with the powers of salvation, raising saviors upon the eminence of all the nations§. She

\*I Tim. ii:14-15—"But the woman being deceived was in the transgression; notwithstanding she shall bring salvation by child-bearing, if continued in holiness."

†Gen. iii:15—"And I will put enmity between thee and the woman, and between thy seed and her seed it shall bruise thy head, and thou shalt bruise his heel." Math. iii:7; xiii:38; xxiii:33; John viii:44; Acts xiii:10; I John iii:8; Psalm cxxxii:2; Isaiah vii:14; Mic. v:3; Math. i:23-25; Luke i:31; Gal. iv:4; Rom. xvi:20; Col. ii:15; Heb. ii:14; I John v:5; Rev. xii:7-17.

‡Ezekiel xliii:2—"The glory of the Lord came from the East: and His Voice was like the noise of many waters; and woman shone with His glory."

§"Embodying unto generations to come the endowments of regeneration presenting saviors unto all the nations, tongues and peoples, leading them unto final emancipation."—Avesta xxx.

shall cease to be intimidated by suggestions, and only follow the counsel of the Lord unto the redemption of the race.

"By the disposition of the prayer of the faithful God has raised Christ from amongst the iniquities of many nations that all the people should confess their waywardness. Satan and his angels hold in their possession all men, but freedom from bondage comes to all who follow in the footsteps of Christ, the first fruit of resurrection from the grave of superstition and the death of ignorance.

"He has gained victory over the grave and removed the sting of death, henceforth and evermore glorifying Abba who sent Him.

"Unbeknown to the world He shall commune with His disciples thru time and eternity and sanctify them by the word of truth, for truth shall make man free, and at one in thot and at one in word, at one in deed, declare the Name of Abba; for neither the name of highpriests nor the name of the rulers shall find place in the heart or ear of the faithful, only Abba, our righteous Father, to whose love and compassion there is no end, to His Name shall be glory, honor and dominion.

"And it shall come to pass that the spirit of God shall baptise all flesh and the young shall come into the gift of prophecy, and before they are of age have possession of tongues of fire and utter the wisdom of ages. Filled with the Holy Spirit they shall have power to perform wonders and show great strength. While the old men shall wax young and be carried by the spirit with the swiftness of a young deer. Their hearts and ears shall sprout like the young cedars upon Mount Lebanon. And there shall be no more bonds-women; all shall be equal in the sight of God, dividing the possession of His Kingdom with equal profit.

"And this evangelion of the dominion of heaven upon the earth shall be preached in all the world for a witness unto all nations, that the end may come to abomination. Many shall be offended, and shall betray one another, and shall hate one another, and shall deliver many unto sorrow and affliction and kill them; and many shall be hated of all nations for Christ's sake.

"Nation shall rise up against nation, and kingdom against kingdom; and there shall be famines, pestilences,

and earthquakes; wars and rumors of wars, and houses shall be divided.

"Many false prophets shall continue to rise as in former days, and deceive many, and those who cling to rulers and highpriests because of weakness of heart and of fear shall wax cold. But he who endureth thru it all the same shall have healing in his heart and joy forever.

"When ye shall see all these things let not your heart be troubled. Trust in Abba and He will lead you from temptation into Light.

"Tarry in Yerusalem, and it shall be that living waters shall go out from Zion and with the flames of the spirit the faithful shall be baptised and be girded with power from on High, proclaiming the Lord God the only rightful King over all the earth.

"And the Spirit and the Voice say, Come. And let him that heareth say, Come. And whosoever will, let him take of the fountain of life freely.

"Blessed are they that are in accord with His commandments, that they may be numbered with Him to the tree of life, and may enter in thru the gates of delight, and they shall see His Face, and His Name shall be on their foreheads. And there shall be no more night\* there; and they shall need no candle,† neither light of the sun,‡ for the Lord God giveth them Light, and with Him they shall govern themselves forever and ever."

Simon and Alphaeus listened in bewilderment, interspersed with occasional long breaths and sighs. The table being set the Stranger was politely asked to speak grace, and graciously complied therewith.

As He arose He threw back the hood portion of His traveling coat, exposing a mass of wavy hair, His countenance reflecting in the glimmer of the oil lamps. In His left palm He lifted the bowl of bread, while the right held the vessel. Lifting His eyes He uttered the prayer of the Coven-enters, and as He sat down He took the bread, broke it and with the sacred blessing, a blessing which they were accustomed to hear from the lips of the Master, He passed it.

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\*Egyptian darkness or bondage; superstition or ignorance.

†Guides, priests, judges, etc.

‡The rulers of the world.

Their eyes fell upon His countenance, and with the cry "Rabboni!" Simon and Alphaeus rose to their feet.

But ere they could touch the hem of His garment He was gone, having vanished out of their sight under the cover of the mantle of night.

And Simon, the seer, said: "Did not my heart begin to burn within me while He talked with us by the way, and was not my soul on fire when He opened to us the scriptures of the nations, revealing the only path leading to final emancipation of all the tribes estranged unto one another thru the witchcraft of the deceiver?"

"Yea," answered Alphaeus. "And tho we felt it, we had not the courage to speak. Even so we are constrained to open our lips whenever our heart is full to overflowing, urging us to testify, and thus we quench the spirit of God until it is crushed within our soul and it vanishes from out of our sight. It is by reason of lack of character that we fail to urge our moral support where it is needed. Personal and selfish interests keep us from asserting our rights. Chrystos suffered because of our silence as well as of mob violence. Justice and authority run in extremes as much as courage and fear. Yea, the burden of suffering weighs heavily upon us and no sacrifice, however great, can remove the stain now upon our souls. Believers and unbelievers alike continue to be guilty of the unpardonable sin, from which there is no absolution except it be by the grace of Abba thru Chrystos Yeshu, the first fruit of all who bring a sacrificial offering unto the tests of time. May Abba Grant us His Peace that surpasseth all the understanding of man and use us in His great service to accomplish His designs. And now let us arise and go hence while the good spirit urges us."

And straightway Simon and Alphaeus wrapped themselves into traveling bags and turned their footsteps toward Yerusalem to confide their experience to the brethren, who had gathered behind closed doors, the one hundred and twenty of them who had been sanctified.

## Was Jesus a Jew?

This question was first raised by Pilate, and it has been rigorously pursued ever since, to establish the identity of *Our Savior*. "Was Jesus a Jew?" has been the question raised by many a learned mind, ever since those memorable days which gave to the Aryan race the Savior, and research reveals the fact in the negative. Not only do our modern scholars agree that Jesus was not a Jew, but such a fact has been held at the very beginning of our dispensation.

At no time has there been an attempt made to prove Jesus a Jew except in the case of Luther, in a treatise published in 1525 A. D., which is lacking, however, in historical data.

Judas Maccabaeus believed in concentration of tribal powers and was much occupied in the gathering of the Jews from the North, the East and the South, settling them in Judea, that the words of the Psalms<sup>†</sup> might be proven. What Jews there were in Galilee at the time of the reign of Judas Maccabaeus had been transferred by the latter, in the year 164 B. C., to Jerusalem. This made Galilee "the district of the nations."<sup>\*</sup> as Isaiah chose to call the country occupied by the Gentiles. In Joshua, too, we read of "the King of the nations."

Aristobolus proclaimed an edict in the year 105 B. C., compelling all the inhabitants of Galilee to accept circumcision and the Mosaic law. This move successfully accomplished, prompted Aristobolus to style himself "King of the Jews." Galileans were not Jews by any tribal ties.

Tho by intermarriage of relatives of Joseph and Mary the latter may thus have been drawn into closer relation with the House of David and by proxy added to the genealogical tree, Jesus nevertheless remained the descendant of "the district of the nations." Galilee, by virtue of its geographical location, has figured as a Gentile country, harboring tradesmen from the far East, the North, and the South and proved a refuge to many schools of science and philosophy

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\*Isaiah, chap. ix:1. Gen. xiv:1. Joshua xii:23.

†Psalm xviii.

emanating from the West. Even as to language Galileans spoke the pure Aramæic, the language of the educated, while the Jews confined themselves to the vernacular, altho they understood Aramæic. The disciples, too, were largely Aramæans, others were Greeks or Egyptians. It may be said that Galileans were cosmopolitan in the strictest terms, which accounts for their liberalism and freedom of thought, speech and deed. Peter's remonstrations\* in the courtyard and his discourse on the day of Pentecost† betrayed his Galilean descent.

Whether the ancestors of Jesus were among the emigrants of Ezra's days, who came with the scribes appointed by King Cyrus to create a history for Israel, to conform with the general history of the world, or whether his forefathers had been absorbed in the Semitic tribe before or after, is of little importance, material at hand shows that his genealogy reveals a wide range of ancestral relation among many nations.\* According to scriptures (John viii), Jesus was charged to be of Gentile extraction, saying—"Thou art a Cuthim."† For centuries the followers of Jesus were called "Galoulim," and as late as the fourth century Emperor Julian is reported exclaiming—"Galilean, thou hast conquered." The name Christian was not as universal. St. Paul's followers were largely known as Christians, but among the Aramæan tribes Jesus and his followers enjoyed the name "Galoulim" (Galilean).

As a Galilean the trial of Jesus suggested complications. As soon as Pontius Pilate learned that the Savior was of Galilean descent he refused to go into trial and the case was transferred to Herod, who was then the rightful judge over Galilee. But Herod returned, or rather, waived all claims, thus leaving it to Pontius Pilate to dispose of the case. The church wisely manipulated matters so as to bring Jesus

\*Math. xxvi:73.

\*It is extremely improbable that Jesus was a son of David; it is at least as probable that he was a scion of Dejoces or even a descendant of Spitama, the ancestor of Zarathustra.—Dr. Haupt, Professor of Semitic Language, Hopkins' University.

†Acts II:7-11.

†CUTHIM—One that is of foreign race, an alien, a stranger; a Persian colonist settled in Samaria or trading there: 2 Kings xvii:24-30. Also, one who is like burning fire; a fireworshipper; a magian; a Zarathustrian.

Cutha is a country of Persia. Out of it came the Cutheans who formerly belonged to the inner parts of Persia and Media. They are called in the Hebrew tongue, Cuthean; but in the Greek, Samaritan. (Jos., ch. ix, x, xiv.)

under governmental jurisdiction, freeing ecclesiastical authorities from all suspicion.

Altho born into the Jewish ritual and with the pedigree of a Davidic lineage behind Him, Jesus of Galilee was not a Jew by race. Research has brought many more revelations to light that help a cosmopolitan student of raciology to fathom the influence of blood from generation to generation and widen the scope of the understanding of similitudes.\*

It is a known fact that a people deprived of the freedom of mingling and mixing temperaments not only become fixed, or set, but deteriorate and eventually become absorbed. Void of better methods, wars and migration became the only means of bringing the diversities of human kind into touch and relation. The Babylonian captivity added much in reviving the blood of the Jews thru the fairer sex of Iran. It was the making of the Jews as a distinct tribe among the twelve primeval tribes of the Aryan or the white race. The Babylonian captivity gave them a Messiah in Cyrus, who gave Ezra trained scribes to frame up a history for the Jews, adding them as equals to the people of the great empire and making them worthy of the name Israel.†

The clannish tendencies among the people were due to narrow beliefs and a limited reason, against which gods forever struggle in vain, as ignorance will reign supremely as long as the trust entrusted unto man is waived in favor of his fellowman.

The Jews themselves do not claim Jesus, altho the latter was recognized as one of the public teachers and appointed to the Sanhedrin as a representative of the district of Nazareth. Had Jesus been born in Judea, it would have made him a citizen of that province according to the old laws.

Miryam as well as Yousef were both of Galilee, altho for a time, or at intervals, residing in Judea. Accounts show that besides their inheritance in Galilee, Miryam as well as Yousef owned property in Judea. For this reason

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\*Science has established as a fact that certain chemicals in the blood determine not only change of pigment to skin but determine the mental trend as well. Thru interchange, the blood of the third and fourth generation will determine the original blend, in pairing off according to the process of amalgamation. It is known that the Russian thinks differently from that of an Englishman and the latter differently from that of a German, even on ethical lines. A gradual blending, which may require generations in many instances, will modify them all.

†ISRAEL—In the light of GOD, or the Enlightened; lead by the Light of God. First used to designate an individual, later a whole nation. Also extensively used after the Babylonian captivity, calling all the Empire Israel.

Yousef and Miryam were obliged to go to Judea to have their lands surveyed and deeds endorsed by the Roman government. Miryam, altho solemnized unto Yousef, retained her inheritance in her name in the expectation of making her child the heir thereto. The child did not have to be born upon such property to fall heir thereto, as long as both parents had previously agreed upon ownership and recorded their deeds accordingly.\*

Many and varied are the accounts as to the birthplace of the Savior, most of them being wild conjectures. Few Jewish writers show anxiety to have the Savior born in Bethlehem that the Davidic lineage be established, altho that lineage by no means would suffer were the Promised One to come out of Egypt, for another prophecy has it that "Out of Egypt† I have called my Son." Owing to the close relation between John the Baptist and Jesus many of the accounts applying to the one have unintentionally been attributed to the other. However conflicting the embellishments woven about a personality, they have no bearing upon the character or mission of a hero.

The Jewish writers naturally maligned Jesus beyond description, as the grand work of the Savior made many inroads into the hierachal structure so ingeniously devised to deceive mankind. Jewish writers went so far as to stamp Jesus illegitimately born and his life as that of a theomaniac. There is no fabrication too low, no method too mean to which priest-caste will stoop, be the slanderer a Jew, heathen or Gentile. In *Toledoth Yeshu Ha Nossri*, we read:

"When Miryam's son was eight days old she had Him presented before the Jewish elders. Therefore they circumcised Him and gave Him a strange name, such as is not given to other children. The name was Yeshu, in order that it might sound peculiar to the people, so as to cause them to spy upon His words and deeds and to search out His progenitors. Thus it would become known that He was regarded as illegitimate by the Jewish sages, who had bestowed upon Him the name Yeshu designedly—because the three letters of which it is composed,—Yod, Shin, Vaf,—are the initials of Yosvatch, Shemo, Vazikhro, which means, 'May his name and memory be defamed and obliterated.'"

The bitterness of language directed against the Savior continues thruout the centuries, even to our modern days, where in *The American Jew* (Minerva Pub. Co.) we read as follows: "The Talmud teaches: The Holy and Ever-

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\*See *Toledoth Yeshu Ha Nossri*.

†Egypt often symbolizes darkness, bondage, superstition.

blessed One (God) *can sin*, and the greatest sin He has committed was in having created the accursed Nazarene—the Jesus—the idol of the children of Edom."

Rabbiology may be recognized in its height when in *Toledoth Yeshu Ha Nossri* we further read:

In ancient times there was a custom among the Jews, that when anyone met a member of the Sanhedrin, even at such a distance as only brought him into sight, he was obliged to stand aside and bow himself before the Sanhedrist and pay him great homage. It happened that all the Jewish Sanhedrin and Khakhomim, i. e., ecclesiastical sages, were going together in procession. So, according to custom, all the Jews who saw them stood aside in an attitude of worship and bowed themselves down before their rulers. Yeshu (Jesus) also stood among the Jews, but did not bow Himself. On the contrary, He laughed at them and stood with such a proud and fearless bearing that it was quite terrible. The Sanhedrin and Khakhomim were very angry, but no one said a word to Him. And when they had come to their place, some asked, "Whose son is that bold young man?"

Rabbi Akeeva went to Miryam, the mother of Jesus, and said to her:

"I adjure you by the immortal God of Heaven that you reveal to me sincerely your past as well as your present. If you reveal this to me I promise you eternal life in the future world."

Miryam replied, "Swear thou to me by the name of God."

Then Rabbi Akeeva swore with his *mouth*, but instantly annulled the oath in his *heart*, and asked her, "What is the matter with thy son?"

She answered, "I am Miryam, the wife of Papé (High Priest), but I eloped with Yousef Pandar."

To strengthen the insinuations and make light of the Christian home-life we find in *Old Paths*, by Dr. McCaul: "The *Talmud* teaches all Christians are *idolitars* of the Galilean, 'Evoydi Galoulim,' asserting that among the Gentiles there is no such thing as marriage."\*

How much reliance may be placed upon anything that comes from ecclesiastical quarters, be they Jew or Gentile, may be seen from *Modern Judaism* (John Allen, London, 1816) :

1. The Rabbis assert that the law has given them the power of adding or diminishing in those things which pertain to the precepts or exhortations of the law, according as shall *appear right* to the wise man of *each generation*, even if these wise men should *decree* the right hand to be the left, or the left to be the right. The Rabbis further maintain that those things which are written in the Law require expositions to be derived from the Cabala, which they *fabricate*.

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\*Matthew xxii:30—"In the resurrection they neither marry nor are given in marriage."

2. Michael de la Roche gives the following account: "In the public library at Oxford there is a copy of the *Babylonian Talmud*, printed in Venice, in ten volumes folio, which belonged to Selden. This copy had been revised, conformably to the orders of the Inquisition, by a Capuchin (monk) who has obliterated all the passages relating to the Messiah, the Virgin Mary, the apostles and the evangelists, and all the places that mention the Roman Empire, which the *Talmud* calls The Kingdom of Impiety, or the Impious Kingdom. These obliterated passages are wholly illegible; the ink has penetrated the paper so that it is not possible to even read the words on the opposite page."

The above suffices to initiate us into the methods of censorship used by a class that has succeeded in keeping matters hurtful to their particular cause well under cover. With it all it would seem as tho there is an intelligence which can not be screened from the investigative mind for any great length of time. Over and over again the shaft of light and understanding reaches the human heart and mind, leading the better self into channels revealing the truth of things.

A Savior, as the Cosmopolitan, the catholic mind understands it, was utterly unknown to the Jew whose mind is largely pinned upon material gain, considering eternity from a standpoint of convenience only. The blood has to be sufficiently tried thru infusion before the mind is able to apply itself to universal demands.

A Savior, to be such, must be free from tribal limitations; universal in principal, individual in application. To possess all of the attributes, endowments, properties and propensities of the Divine and apply them thru the gifts and talents attained on terra firma requires the blending of blood relations in equally as corresponding a process as the successive stages in evolution purport to lift the lower manifestation unto a higher. The characteristics revealed thru the sayings of the Savior, however meagre the accounts, and even tampered with, as well as manipulated, suffice to present to us a man complex and perfect in every detail. This alone would suffice to lead one to the conclusion that the Savior was the result of much premeditation and a crystallization of a thot-wave nursed thru generations and many tribes.

Whether in the designs of an Infinite, or Higher Intelligence, whether in consequence of the demands of time matters little—it is enough that like causes assure like results. Once a certain number of thot-waves of a relative nature focalize to a point of concentration, materialization of the

same becomes inevitable, proving thus the great possibilities of Eugenic laws.

From the very beginning of man's history the sole purpose of life seems to center about genetics, the possibilities of being well and properly born, that man's presence on earth may fulfill Infinite Designs, demonstrating from generation to generation achievements superior to the former, even as Jesus put it: "Greater things than these ye shall do."

The idea of a Messiah or a Savior to stand out as a model for us to pattern after, never agitated the mind of the Jews. Such an idea is purely Zarathushtrian, and not until after the Babylonian captivity does such a Messianic idea work its way into Judea. More than that, the Persian ideas having grown quite feasible to the thinking mind, the Jewish priesthood knew how to manipulate matters to an advantage.

In the hope of captivating the numerous industries, successful and wealthy strangers living in Syria, the priest-caste, then strongly Sadducaic, adopted the name Pharisee, from Pharsee or Parsi, by which name a certain branch of Zarathushtrians were known. The Jews, largely commercially endowed in their mental architecture, apply their strongest inclination to every aim and pursuit. Physiologically, phrenologically and physiognomically speaking, the trend of mentality cannot be hidden and every tribe or race reveals its characteristics on the surface as well, be such characteristics of a spiritual, intellectual or material nature.

The central states of Asia seemed to manifest largely the spiritual type; the Eastern gave way to the colder intellect; while the trend westward, overpowered by the incentive of pioneering, revealed the material tendencies as predominating.

Considering the tribal relations of the great Aryan or white race, a fairly good idea may be formed from Nolan's *Assyrian Expectations*:

To comprehend intelligently the history of the Christian Faith it is necessary to study and bear in mind the origin and characteristics of the various pure, as also the mixed races, whose influence acted and reacted on each other's religious beliefs. The Aryan is the name now generally used to denote that division of the human race that is white and fair. To it belong the Teuton, Saxon, Scandinavian, Slavonic, Latin, Macedonian or Greek nations of Europe; and the Persian, Mede, Parthian, Armenian and other Assyrian nations of

Asia. The word Aryan is derived from the Persian *Aria* and *Iran*,\* which means *Land of the Children of Light*.

There was a time, long before the beginning of recorded history, when the forefathers of the various *Aryans* lived together as one people, speaking the same language. They lived a civilized family and social life, built houses, cultivated the ground, practiced regular government and a pure religion before they parted asunder.†

In most cases these wandering Aryans did not enter on uninhabited lands, but upon those on which men of other races were already dwelling.‡

The Aryan family parted into two great divisions: the Eastern or Asiatic Aryans, and the Western or European Aryans. The vast extent of country from the eastern coast of the Mediterranean to the remotest bounds of Persian, commonly spoken of as Assyria, included the lands of the Aryan tribes. Their notions were founded on the prediction of a Great Deliverer to the nations—*One prophesied of or One foretold*.

In the science of astronomy, cultivated among those eastern Aryans from the remotest antiquity, it was taught that there would be a restitution of all things after a revolution of years, and the beginning of a new era was calculated by the rising of particular stars.

These Aryan nations believed in the existence of One Invisible Creator; Supreme First Cause of ALL. Therefore, our Lord taught His disciples that the very hairs of their heads were numbered, and not a sparrow fell to the ground without the heavenly Father's knowledge.

A direct consequence of this belief in the influence of the stars, was that the Eastern Aryans ceased in time to offer religious worship or requests directly to the Supreme Invisible Creator and transferred their adoration to the luminous bodies by which they believed earthly affairs to be governed, and whom they constituted as mediators between themselves and the Invisible Supreme. Therefore our Lord said to His people: "I say not unto you that I will make request of the Father for you, for the Father Himself loveth you."

The Aryans never fell into the low forms of idolatry of the Semites. The religion of the Medes was the most spiritual and their sacred rites, with those of the Persians, were exceedingly simple. They neither used temples, altars nor statues.

Ormuzd created man and supplied him with all the material happiness, but Ahriman marred this happiness by introducing evil into the world. But this state of his was not to last forever. The time was to come when the adherents of Ormuzd should everywhere become victorious, and Ahriman and his followers be consigned to darkness forever.

\*IRAN—Out of which have been derived Is-ra-n, Is-ra-h, lastly Is-ra-el.

†See *Ainyahita*, Pearl V; also St. Augustine: "What is now called the Christian religion has existed among the ancients and was never absent from the beginning of the human race until Christ came in the flesh. From that time on, the true religion, which had already existed, began to be called Christianity."

‡See Genesis; also *Avesta Zend*.

The Eastern Aryans *adored* the Sun, Fire and Light as the *emblems\** of Ormuzd, who is the source of all light and purity, but they did *not* regard these visible emblems as deities. Their religious rites were regulated by the Magi. The Magian† learning embraced everything which pertained to the higher culture of the then civilized nations, and the Magi bound themselves up with the entire public and domestic life. Among the Assyrians, their Magi were also known as the "Wise Men."‡

The above reveals the relation of the wise men or magicians to our Savior and illumines the pages of the Gospels.

The Rabbis took very little notice of prophecies appertaining to a Savior. The countries outside of Judea had placed their faith in the coming of a revolutionizing event. An Assyrian Sybil has it—

"God from the Solar Orb a King shall send,  
And bid the wasted world her warfare end.  
The captive He shall free, the yoke unbind,  
The impious law restrain,  
The burden ease and break the oppressor's chain."

A Cuthean oracle expostulates its givings as follows:

"Out of the mountains of the East  
Balam heard the word of God and received  
Knowledge from the Most High and said:  
I have seen Him who shall deliver;  
But He cometh not now;  
I behold Him, but not yet nigh."

The Zarathushtrian writings and scriptures fairly teem with prophecies of a Savior and lastly many saviors. The Old and New Covenant both are interspersed with prophecies, moral precepts and spiritual ideas, wholly Zarathushtrian. Whether inspired by Divine Power or the result of psychological speculation it cannot be denied that the Scriptures are in consequence of Zarathushtrian influence. The historical, doctrinal or hortative statements, all bear strong resemblance to Zarathushtrianism or Avestan that materialized. To deny it is to commit a crime against the origin of a that-wave incarnated in the principles of Perfection.

St. Augustine admits the source and origin of Christianity as follows:

\*Psalm lxxxiv.

†The word Magian is Avestic, Maga was the "Holy Cause."—Rev. Dr. Mills in *Zoroaster and the Bible*.

‡Math. ii :1.

"What is *now* called the Christian religion has existed among the ancients and was never absent from the beginning of the human race until Christ came in the flesh. From that time on the *true religion*, which had already existed, began to be called Christianity."

Dr. Max Mueller, the world-renowned Orientalist, concluding the study of Zarathushtian lore, determined it as "the religion that stands back of all other religions."

The influence of Persian thot, poetry and literature upon the Aryan mind, with all its tribal relations, should not be underestimated if the full truth is to be obtained in matters essential to everlasting life; the truth to which the Savior adds "shall make you free." Had there been no Cyrus to commission an Ezra with accompanied scribes to return to Jerusalem, there would have been no biblical records of an Abraham, Isaac or Jacob. There would have been no Moses, neither a David nor Solomon to embellish the scriptures. Isaiah, Jeremiah, Ezekiel and a Daniel would have disappeared in the shuffle and scoffle of a tribe bent on commercialism.

Tho the scriptures do not touch the question of their inspiration there is no reason why the trend of thot should not be traced, if tracing is possible. Research testifies to the great influence exercised by the Avesta upon all the leading minds the world over and reveal that Brahmanism, Buddhism, Shintoism, Taoism, Confucianism as well as the Egyptian, Hellenic and Roman Mythology disclose direct influences, from which Judaism could not escape.

Zarathushtian literature is full of spiritual teachings referring to heavenly and infernal worlds, establishing an unquestioned thot as to eternal life, restoration or resurrection; return or re-incarnation, adjustment or transmigration and the only door which man may enter by to share Kingly glory, revealing the key that unlocks the treasure house on earth unto endless blessings and assures a strong hand to move aside the veil that screens our eyes from seeing the countenance of the Almighty. While the world at large was content with subsisting, booty and war to satisfy the carnal side of man, the Avestan looked into the future and attended to the means pointing to progress, making to perfection, and a state that assures immortal life.

Rev. Dr. Mills, 1894, expostulates in *Zoroaster and the Bible* as follows:

During the captivity the Jews acquired from their Persian association an initiation into hopes of a personal resurrection and life beyond the grave, but the old party, Sadducees, opposed the growing Zoroastrianism of the masses. Yet this latter tendency became concentrated in a sect which termed itself, or was termed by its predecessors, Pharisees, Farsees, Persians. But the greatest and by far the noblest service which it (Zoroastrianism) rendered, was the propagation of the doctrine that *virtue is chiefly its own reward, and vice its own punishment.* The time is now past when the Christian apologist recoiled from recognizing the very important services which have been rendered to the faith by people foreign to the Jews.

Book after book, constituting the Old Covenant, was dated from the reign of the Persian Kings, while Magian priests assisted in framing the ritual harmonious with the Jewish heart and mind. Even the New Covenant remained not untinted from the Avestan thot. In fact the very essence, quintessence, is purely Avestan. The last words the Savior uttered upon the cross were in Persian.\*

That the Jews would not claim Jesus as one of their tribe is evident from the fact that He was not in accord with their methods. The Pharisees, more than any other ecclesiastical body, would search and investigate the geneology of the Savior to remove the stigma from their records as one of their kind. Thus, right or wrong, much information may be expected from that source. The Sadducees would show less interest by reason of their set opinions, leaving all labors to the enthusiasm and fanaticism of the Pharisees. The Essenes, however, bitterly opposed to the Pharisees, readily lent their services to the latter from the fact that they, too, failed to harness the Savior into the oxcart of antiquity to mobile the blunderbusses of their narrow creed.

Like all men of character and superiority over their contemporaries, Jesus Himself neither denied nor affirmed. The position taken by Him amply proved His nativity. Into the midst of all the opinions offered as to His identity He held that "God is no respector of persons."

"Whom do men say that I the Son of man am?" He questioned Simon one day.

And Simon gave the numerous opinions, whereupon Jesus asked: "Whom say ye that I am?"

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\*Math. xxvii :46; Mark xv :34; Luke xxiii :46.

Simon answered: "Thou art the Chrystos, the Son of the Living GOD."

Affirmation: "Flesh and blood has *not* revealed it unto thee, but My Father"; which means that no man knows anything about it; that all the gossip in circulation was mere conjecture on the part of priest-craft. The better, purer, diviner and more moral and more honest minds realize the purpose, object and designs of Infinite Intelligence.

Jesus was not a Jew. This much both witnesses, the Jew and Gentile, prove. Archaeology, research, science, all agree that Jesus was a cosmopolitan, a catholic product of time and eternity; a happy blending of the human and divine. Not a being in the ordinarily accepted term of theology, but superior to all calculations and dogmatic jugglery.

Jesus is the central figure of the Aryan or white race; the answer to all the expectations of enlightened minds and cultured hearts. That one or more tribes should have been bent to dispose Him, destroy Him, hinders not the other portion of the Aryan race to pattern after Him. Tho He still stands between two opposing factions—the one defying Him with all the mystification of superstition, the others denying Him with all the bitterness of ignorance—He will some day come out of these clouds of ecclesiastical arguments, like unto Korshed arrayed in a sunclothed day.

The idea, that Jesus was a Jew, made its way into Christianity thru the many manipulations of priest-craft,\*

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\*"The Jewish Sages chose one of their great men that he should join the people who believed in Jesus in order that he might become of assistance to Judaism. Thus the Christians were divided among themselves."—*Toledoth Yeshu*.

"He gave the Christians new commandments in the name of Jesus, but all of them were in the interests of Judaism."—*Toledoth Yeshu*. (Comp. Acts. xv:1. Galatians ii:9-13.)

"As skillful in their preachings as in their commercial dealings, the Jews adapted their teachings to the disposition of the Pagans."—Abbe C. Fouard in *First Years of Christianity*.

"There are scarcely any *Ancient* rabbinical documents which have not been interpolated by late writers, or, as we might euphemistically call it, been recast and re-edited."—Edersheim in *Jewish Social Life*.

How general the falsification of signatures and documents had become one learns to realize from *Jos. Ant.* xvi:10-4.

"Christianity was regarded as a revolt from national religion; Christianity had no sacrifices, nor temples, nor statues, etc.; it confined its appeal to the conscience and heart. This position was misrepresented and misunderstood and the Christians were ranked with the Atheists. The persecutions were specially directed towards the annihilation of the educated and intelligent of the Christians, with their records and sacred writings. This had necessarily resulted in bringing into prominent positions in the Christian Church a large number of illiterate clergy, as well as teachers of spurious doctrines, which had been shrewdly calculated would finally obliterate Christianity by their inconsistencies, inaccuracies, and even absurdities. The illiterate clergy and false teachers combined caused

or the enemies of the Christian movement, that by misstatements the bone of contention might create doubt, mistrust and disappointment in the hearts of earnest and honest seekers after truth and, if possible, shake their faith in an Almighty Infinite Divine Intelligence.

The average Jew holds the opinion of the chief rabbis who expound: "The prophecies have never made mention either of a descendent of David or of a Messiah-King—not even of a personal Messiah. The true Redeemer would no longer be a personality, but would be *Israel*, transformed into a lighthouse of nations."

Beyond the expectations of personal, material gain, the average Jewish heart and mind cared little as to a Messiah. Only those charged with the blood of others of the Aryan tribes developed such hopes. It has been conceded that of all the tribes of the Aryan or white race the Iranian were most hopeful of a Savior to the world.

In *Yasht* xix:83, we read: "We sacrifice unto the Royal Splendor which shall cleave unto the victorious Savior and His associates when He shall make the world advance unto perfection, and when it shall no longer deteriorate, neither decay, nor rot, but live on, be useful, have power to reach fulfillment, when the crushed shall arise and be quickened unto immortality; when settlements shall be fearless."\*

The incarnation of the Savior follows in consequence of the determined and powerful thot of Avestan believers. So thoroughly rooted has become the expectation of a Soshish or Savior that Avestan poets engaged in many speculations as to the event, and our pagan church in Christianity

turbulent quarrels and splits into many factions among the Christians."—*Eccles. Hist. and Pref. of Apoc. Gospels.*

"A part of the Jews heard the Word of God, and then perverted it, after they had understood it against their own conscience. There are men among them who *know* but only lying stories, altho they *think* otherwise. And woe unto them that transcribe corruptly the book of the law with their hands and then say, This is from God. For a vile price they have sold their souls. They will never wish for death, because of that which their hands have sent before them; that is, by reason of the *wicked forgeries* which they have been guilty of in regard to the Scriptures."—*Al Quoran.*

"The Gamara teaches that when God makes a decree, a Talmud Khoukham can alter it."—*Hamesha Thoran, Parshc Thesha.*

"But there arose false prophets among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies. There are some that trouble you, and would *pervert* the Gospel of Christ. I marvel that ye are so quickly removing from Him that called you into the grace of Christ, into a different Gospel, which is not another. And all because of the false brethren, unawares brot in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage."—II Peter ii:1.

\*Isaiah xxvi:19. Ezek. xxxvii. Daniel xii:2.

may be safely exonerated of the accusation of being the first to introduce the belief in *Soteriology* as to our Savior.

To be born of a virgin-mother means to be the first-born by pre-meditation and poetogamic understanding. Adhering to the thot that generic perpetuity is the absolute right of the Divine, Avestan poets lay their themes beyond the mortal plains and claim conception by the Spirit. To them all men of consciousness and divine realization have been conceived pure and undefiled, immaculate and free from sin.

Prophesying the coming of the Savior we read in *Yasht*, xiii:142: "We worship the guardian\* of the holy maid Eretat-fedhri,† who is called the all-conquering,‡ for she will bring Him§ forth who will destroy the malice of the demons and of men." Here we comprehend the fervor of a poet voicing the popular idea of the Avestan people.

Rev. Dr. Mills in *Zoroaster and the Bible* holds that "a virgin conceives the restoring Savior of the latter age," and adds "nor does she conceive without seed, altho she is still a virgin."

In *Yasht* xxix:92, we read: "Ast-vater-eta|| will arise from the waters of Ka-Sava,¶ a friend of the Lord God Mazda, a son of Vish-ata-urvi,\*\* the All-Conquering, knowing the victorious knowledge which will make the world progress unto perfection."

No poet could have spoken more inspirational than in terms above. Such thot-waves once rooted in the hearts of the Faithful had to materialize, irrespective of locality, and prompted by loins purified and refined thru manifold processes based upon evolutionary laws, affect eugenic results.

Jesus was not a Jew. As a Jew He would have been compelled to parade tribal limitation. He was neither Greek nor Roman. He is the happy blending of all the tribes of the

\*Math. i:20. Luke i:26-35.

†Luke i:28. Daniel viii:16-17; ix:21; x:10-19. Judges vi:12. Proto. Evangelion ix. John i:13-14.

‡Luke i:30-42.

§Isalah vii:14. Math. i:21.

||Prince and Promulgator of Righteousness and Savior unto Restoration. Prince of Peace.

¶KA-SAVA—Clean in Spirit and healthy in body.

\*\*VISH-ATA-URVI—Endowed with Saving Power and the Tongue of Fire.

Aryan race, exemplifying the collective family of Aryan stock in the form of one single individual, demonstrating not only the possibility of the individualization of collectivity, but establishes the necessity of our following in His footsteps if the Designs of the Infinite are no longer to suffer defeat and establish PEACE without victory, as it is our right to live on earth without the necessity of repelling impositions which arise from superstition and ignorance.

Jesus showed none of the outlines characteristic of Semites, whether of the high-caste or of lower breed. His bearing and manners alone would not have been sufficient to betray lines of demarkation. It was His build and His face that lead those whom He met to surmise Him of Gentile origin, while He Himself never denied His lineage.

Although in sympathy with the people of Israel, He recognized the faith of the Gentiles by far superior, due to the greater freedom in the exercise of reason. His utterances betray the Avestan spirit and its powerful influence. Seldom, if ever, He quoted Moses or the prophets, altho He claimed: "I have not come to destroy Moses or the prophets, but I have come to fulfil them."

And so He has. For the path made difficult by hypothetical conjectures He cleared in the parable of the Prodigal Son,\* removing future interpretations by ecclesiastical usurpers,† leaving it to the individual to "arise and go to my Father," realizing that the consciousness of the self is the only door that opens out into emancipation, "while he who entereth by another door is a thief and a robber."

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\*Luke xv :11-24.

†Matth. xxiii :13-15.

## In the Times of Jesus

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Properly to understand the history and the circumstances indicated in the New Testament, a correct view of the state of parties in this respect is necessary. If anyone had expected to find within the boundaries of the land (Palestine) itself one nationality, one language, the same interests, or even one religion professed, he would have been utterly disappointed.

It was not merely for the presence of the Romans and their followers, and of a more or less influential number of foreign settlers, but the Holy Land itself was a country of mixed and hostile races, of divided interests, where, close by the punctilious Pharisaism, heathen temples rose and heathen rites and customs openly prevailed.

In the far northeast of the land were the provinces belonging to the Tetrarch Philip. These districts had been peopled by wild predatory nomads. Herod the Great had indeed settled among them a large number of Jewish and Idumean colonists, the former having brought from Babylon and attracted by immunity from taxation. But the vast majority of the people were still Syrians, Grecians and Heathen.

Passing from the eastern to the western bounds of Palestine, we find that in Tyre and Ptolomais, Phrygian, Egyptian, Phoenician and Grecian rites contended for the mastery.

The centre of Palestine showed, that as the Greek language was dominant, even so Grecian rites prevailed.

The northeastern, or upper Galilee, was in great part inhabited by Gentiles—whence the name “Galilee of the Gentiles.” Tiberius was un-Jewish; Gaza had its own deity; Ascalon worshipped Astarte; Joppa was the locality where they still showed the marks of the chains by which Andromeda (or, the Angro-Mainyus of the Avesta, i. e., the bad mind which was to be chained for a thousand years) is said to have been held. Caesarea was an essentially heathen city. To a Jew, Caesarea was the symbol of Rome, the Rome of Edom—and Edom was to be destroyed. In fact, in their view Jerusalem and Caesarea could not really co-exist.

Greek was spoken and understood by all the educated classes in the country. The language of Israel had undergone a change. The ancient Hebrew had given place to the Aramaean dialect except in public worship and in academies of the theological doctors. The *Mishna* itself contains a very large number of Greek and Latin words with Hebraic terminations.

The rabbis considered as the land of Israel proper that portion commencing immediately south of Antioch, where the first Gentile church was formed, and where the disciples were first called Christians. Immediately beyond it lay the country over which the rabbis claimed entire sway.

It was chiefly a heathen district where the Savior spoke *the word of healing*. Indeed, not only that district but all around and farther on, the territory of Philip was almost entirely heathen. Strange as it may sound, all around the district inhabited by the Jews, the country was fringed by foreign nationalities, and by heathen worship, rites and customs.

And what of Judaism itself at that period? The Pharisees and Sadducees held opposite principles and hated each other, and the Essenes looked down upon them both. There was only one feeling common to all (Jews), high and low, rich and poor, learned and unlettered; it was that of intense hatred to the foreigners (Gentiles).

Money transactions and trade procured the Hebrew wealth and influence. Arab caravans carried their merchandise from the East thru Palestine to the Phoenician ports, where fleets of ships, owned by Hebrew traders and worked by Gentile sailors, lay ready to convey the wares to every part of the world. The Hebrew traders and bankers were keenly alive to all that passed, not only in the financial, but also in the political world. They obtained possession of State secrets and secured such positions in the civil and military service of the Gentile nations as would enable them to manipulate the intricacies of diplomacy to further Hebrew interests.

For, whatever their condition, the Hebrews thruout the world were intensely and solely Hebraic. To entertain strangers, who were their co-religionists, was not merely a virtue but a necessity, for by such means communications of all kinds were made safe and easy.

The Jerusalemites had special agents and correspondents in the most distant parts of the world, and letters were carried by Hebrew messengers and peddlers. Those who went from Jerusalem were especially keen and politic, as they were entrusted with the mission of keeping all Hebrews awake to the realization of a living connection with the centralization of their power in the citadel of the Temple and its priests. Fortunes were spent for the support and advance of the Hebrew cause, but the money thus given was regarded as an excellent investment which never failed to multiply itself a thousand fold.

Everywhere thruout the world the Hebrews had their own rulers, and in most cities they possessed threefold advantage. They were allowed the status of Romans, the rights of Asiatic citizens, and the extraordinary special privileges they exacted under the plea of having been enjoined by the deity to do so. The status of Romans entitled them to a civil government of their own, quite independent of the rule of the tribunals of the cities in which they lived. Everywhere they exacted and enjoyed such unlimited and aggressive religious liberties and privileges as were denied to the *native* citizens.

The special importance of the Hebrew community at Rome, lay in its nearness to the seat of the government of the world. There they could watch and influence every movement and lend support to the compact Hebrew body. Their sole object was to profit by all labor of other nations that could bring wealth or glory, gold, silver and precious gems into the coffers of Judaism.

On the Sabbath and other holidays they obtruded themselves upon the nations among whom they dwelt, not only by closed stores and moving idly about in gorgeous attire, but also by the display of marked contempt and abhorrence of everything and everybody around them. There was also that arrogance about their whole bearing which expressed the unspoken feeling that the time for the fall of the Gentiles was at hand, as also that of their own absolute supremacy. It was one of their most important policies to convert secretly to Judaism the *wives and female relatives of men of power, influence and wealth,\** because thru such women

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\*II Timothy iii:6—"Of this sort are they which creep into houses and lead captive silly women."

they could bend the men to further the interests of Israel.

Proselytes to Judaism were of different degrees. "Proselytes of the Gate" were those Gentiles who were converts or addicted to Judaism, but had not formally joined that sect by circumcision and baptism. "Proselytes of Righteousness" were those who formally and publicly entered the Jewish church by such rites.

For the admission of "Proselytes of Righteousness" three things were required: circumcision, baptism, and sacrifice for the men; women were to be baptized and offer a heifer, a pair of turtle doves or young pigeons. Baptism was by immersion and indispensable for the making of a proselyte.

Every proselyte to Judaism was obliged to change his or her name to one of Hebrew denomination by which they were henceforth known to the synagogue. When a proselyte stepped out of the waters of baptism, he was taught that he was new-born, not in a moral or spiritual sense, but in regard to his former religion, race, country, home, habits, family relations and friends. He was to despise his former deity and to renounce allegiance to his country. It was a maxim with the rabbis that a proselyte might lawfully marry his own mother, his own sister or his own daughter, born before he became a proselyte, they being now no more related to him than any other woman.

The separation of the sexes, which was observed even in the Temple at the time of Christ, was strictly carried out in the synagogues; such division being made effectual by a partition boarded off and provided with gratings, to which there was separate access. Women would never have attempted teaching in the synagogue, for rabbinical study was disapproved of in the case of women. As we read the Liturgy of the synagogue we come ever and again upon such and similar thanksgiving: "Blessed art Thou, Lord and God, that thou hast not made me a woman."

That Jesus should converse with a woman was so contrary to all Judean notions of a rabbi that they wondered. Christ progressively placed Himself in antagonism to the Jewish religious thot of His time. We find it in the whole spirit and bearing of the much forgiven woman.

To resist the authority of the scribes, or any of their decrees, to lead others away from the commandments, or to

what was regarded as a profanation of the Divine Name, was sufficient to incur the *ban*; and if a teacher was excommunicated, all his disciples were excommunicated with him. The greater excommunication (Kherim) was accompanied by the blast of the horn. The final Kherim laid a *ban* of indefinite duration on man. Henceforth he was like one dead. Jesus is said to have been anathemised to the sound of four hundred trumpets.

The *Talmud* ascribes the miracles of Jesus to magic which He learned during His stay in Egypt. The Jews held that the demons\* entered into and took possession of men, and that many diseases were due to their agency, viz.: leprosy, rabies, heart disease, madness, asthma, croup, angina and other diseases. These demons were called mazzikim.

The Jews believed that demons did eat, drink, propagate and die. The food of demons consisted of elements, fire, water and certain odors. Hence incantations of incense of certain ingredients.

The first cleansing of the Temple by Jesus, undoubtedly preceded the festive Pascal week. No resistance was offered by the people, the remonstrances of the priests were not direct, but in the form of a perplexing question. But this question marked two things: The essential opposition between the Jewish authorities and Jesus, and the manner in which they would carry on the contest which was henceforth to be waged between Him and the rulers of the people. That first action of Jesus determined their mutual positions.

With that first bold purgation of the Temple a deadly feud between Jesus and the Jewish authorities had begun; of which the sequel could not be doubted. That first action of Jesus, as against the rulers, must develop into a life of opposition. Their first step against Him must lead on to the last, in His condemnation to the cross.—*Edersheim, 1816.*

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\*DEMONS — In Jewish *materia medica* equal to our germs, microbes, bacilli, organisms, etc.

## Jewish Aggressiveness and Forgeries

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The Israelites, as a general rule, obtained the rights of citizenship, with the right of governing themselves by their own laws. They had courts of their own, independent of the ordinary magistrates; they had their presiding officials, called variously, according to the locality, Allabarchs, Archontes, Genarchs, or Ethnarchs, who directed the affairs of the community and acted in its name. If any town denied them these prerogatives, the Jews *assumed* the air of a persecuted people, lamented their unhappy lot, all the time intriguing, buying up powerful patrons, and never abandoning their opportunities until they had succeeded in at least obtaining perfect liberty for their religious rites.

This simple concession sufficed to make them a privileged class, for it *exempted* them from *military* service and the *taxes* that were incompatible with the Mosaic prescriptions. It was forbidden to summon them before the court during their festive seasons. These *franchises* were in full vigor thruout the whole Roman Empire, and attracted hither Jews from all parts. Their fortunes and their business enterprises assumed such political importance under Julius Caesar that the Dictator thought it the wisest plan to follow the same policy which Alexander had adopted in governing them. By four successive edicts, he assumed to them not only their entire independence but other privileges as well.

The High Priest at Jerusalem was recognized as the Patron of the dispersed Israelites, and held the right of setting forth his client's complaint before the Emperor's or the Proconsul's tribunal, always finding free access thereto.

These ordinances of Caesar were confirmed by Augustus, and decreed anew by Claudius. All this resulted in constituting the Jews as a real national body existing thruout all the Empire, for even in the cities, which had kept their own autonomy, the magistrates conformed their conduct towards the Jews with that of Rome, in so far that the intervention of the High Priest was sufficient to put a stop to any undertaking against the liberties of Israel. Everywhere, in fact, the Roman Governors evidenced the greatest care to consult the wishes of Judaism, so powerful did they

feel it to be. If but one of them attempted to meddle with their property or with the rights of some synagogue, the Israelites of all lands, particularly those of the capital, stirred up their countrymen to combine against the aggressor.

In Strabo's time there was no city or harbor in which the Jews had not established themselves, no corner where this tenacious people had not managed to get a foothold. They were equally prosperous in the empires of Rome and of Parthia. In the territory of the latter, who were then supreme in India as far as the Euphrates, the Jews soon ingratiated themselves with the new victors.

But it was the Roman Empire, after all, which offered the greatest advantages to them. So, spread abroad and bound together by strong commercial ties, the Jews encircled the world without restrictions, and well nigh without fear of the future, for no person could attack the whole race. Formidable as the Jewish influence appeared to magistrates in the provinces, their power was no less dreaded by the merchants of the cities where they did business.

In every branch of traffic the close union between members of their race and their connections brought them into touch, commercially, with the whole world and gave them a notable advantage over their rivals. As soon as the Jews appeared in any place they first managed to get the small tradesmen's business into their hands, after which they would begin quietly, and by degrees, to get control of the more considerable business interests; finally, they even took charge of the forming of taxes.

They undervalued the pastoral life, and reserved all their praise for trade. "There is no meaner calling than agriculture," said Rabbi Eleazar, as he was looking on a field ripe for the sickle. And Rabbi Rabh added: "All the harvests in the world are not to be compared with commerce."

As skillful in their preachings as in their commercial dealings, the Jews adapted their teachings to the disposition of the Pagans about them, and painted the Jewish doctrine so happily as to make it acceptable and quite natural to very opposite minds. The progress of this movement is most easily followed at Alexandria. There the Jews had recognized the fact, that, in order to convince minds, it was not

enough to speak the same language as those they were addressing, because for three centuries their Sacred Books, translated into Greek, had been accessible to all, but without results; the holy text, tho known to a few of the learned, was still a dead letter to average men in all ranks.

The Masters of Israel were clever enough to conceive that they could reach the multitude by calling the authority of Greek genius in support of revelation, and confirmed their dogmas by explaining them in the words of Pagan poets and philosophers. Thus by the use of supposititious works, Linus, Pythagoras, Hesiod, Homer and Plato were made to preach faith in the Supreme God and a Messiah who would bring glory and happiness to the world. It was thru a preference, which was due at once to the mistiness of history and his marvelous deeds, that Orpheus became, so to say, the principal patron of this kind of teaching.

A hundred and sixty years before Jesus, the Jewish Aristobulus,\* philosopher and courtier under the Ptolemaists, inserted among these poems a few lines in praise of Moses's Law, and retouched the ancient verses with phrases of Jewish coloring. Thereupon, pursuing his plan, he made shift to show that the Old Testament was the *single source* whence the poets and sages of Paganism had drawn their inspirations. A fragment of these Orphic Songs, which has come down to us, gives us an opportunity of studying this forger of antiquities at work:

God in Himself I know not, for a cloud envelopeth Him:  
But His Ten Commandments declare Him unto men.

Mortal man hath never beheld Him.

One alone hath been so favored,—he who was born of the waters  
(Moses).

He hath received his knowledge from heaven on a twofold Table.

But Orpheus himself was to yield place to the Ancient Sibyl. Thruout the entire world,—at Babylon, in Lydia, at Delphi, Samos, Troy, and in Italy, this voice which had laid bare future things, was listened to religiously. The Jews were not slow to make use of prophesies so revered; they constrained even those to testify in their favor. In the Third Book of the Sibylline Oracles we find traces of this work

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\*ARISTOBULUS—Not to be confounded with King Aristobulus who ascended in 106 B. C.

done by a Jew of Egypt in the reign of Ptolomy Philometer (about the year B. C. 150).\*

The Sibyl here makes Noë's daughter-in-law relate the whole history of the world after the Tower of Babel. Stories from the Old Testament are jumbled with Pagan theogamies; the sons of Abraham mingle with the Titans and the Gods of Hesiod; the predictions of Pagan oracles are put side by side with those of the seers of Judea. All these prophecies agree in foretelling misfortunes nigh at hand, whose sole cause is the idolatry of the people. No other hope is held out to humanity save in a return to the true God, to the God of the Hebrews.

If we read thru the Jewish literature of Alexandria at this epoch, and at the following period, we find the same method—the same eagerness to show that all truth springs from Israel, the same address in making the different aspects of their respective doctrines either stand out in bolder relief, or sink out of sight, according as their purpose demanded.

This influence, which was so active in Alexandria, made itself felt, under various forms, in every place where Judaism flourished. Everywhere a throng of proselytes crowded the ghetto, frequented the synagogue, and thus insensibly drinking in the faith of Israel. In the ranks of *these new believers* the Gospel received the warmest welcome. Like the sons of Abraham they, too, awaited the Messiah and with Him salvation.

When from synagogue to synagogue the rumor spread that the Christ had appeared, telling men of God in terms higher than the *law*, calling Him *Father*, and claiming for Him in His name *a worship of spirit and of truth*—when it was known that He respected the fleshly wrappings of the Mosaic teachings—the proselytes thronged to embrace the *New Faith* as one man.—(Abbe Constant Fouard in *First Years of Christianity*).

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\*Also Ptolomy Philopater, 222 B. C., according to later historians.

## Jewish Fallacies

The Jewish hierarchy gave rise to many fallacies calculated to keep in ignorance the ordinary populace, thus bar the possible advance of the common people. Instead of prohibiting unwarranted practices the hierarchy ignored every honest appeal and rather favored prestidigitation in matters of education. Thus the doctrines and beliefs, practices and customs had reached a pinnacle of absurdities in the days of Christ that bordered on the unbelievable. Moses and the prophets had long passed into distortion and a phase of theomanical stupidity had taken the reins, directing the minds of adherents even against the latter's will, as much as there was left of it.

The people were willing to do the right, but fear of the priests and their power made them shrink from asserting themselves and rather than lose the crumb held out to them for a livelihood involuntarily joined in the chorus of misery-mongers.

In matters of doctrines there were no fixed rules or articles. In hygiene no measures were required. Diseases were rampant among all classes to check which was the work of the learned of Israel, who pursued their labors with the pomposity of rabbinical pride characteristic of Pharisaic belief. Israel was sorely tried by a class the origin of which was difficult to determine.

The skill of rabbinical aesculapady was attributed to Solomon, who supposedly received his wisdom in *materia medica* by inspiration from God.

Josephus says in his *Antiquities*: "God enabled King Solomon to learn that skill which expells demons; a science useful and sanative to man." He then goes on relating how Solomon had composed effectual incantations and manners of exorcisms and how he himself witnessed Rabbis drive out demons\* in the presence of Vespasian, his son, his captains and a whole multitude of soldiers.

And this is the way they accomplished the wonderful

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\*DEMONS—The current belief was that only Gentiles and heathen could drive out demons by the power of Beelzebub, the friend of unbelievers.

work: The Rabbi took a root\* recommended by King Solomon, with a ring, and put the same to the nostrils of the obsessed man and straightway the demon was drawn out of him, whereupon the patient immediately fell down upon the ground, while the Rabbi frequently called upon the name of Sol-o-mon, reciting incantations, left as a legacy by the wise King. The demon was then abjured never to return again, and as a sign of obedience upset a basin of water which was placed handy for him, a task not difficult for a demon to accomplish, for like all demons he shunned holy water.

This incident was ample proof to convince even skeptics as to the love of God and His king and His people. These public demonstrations were quite sufficient to prove that the Rabbis had power by permission, but they preferred that the obsessed consult outsiders who had power to accomplish miracles aided by the Evil One, who was the cause of ailments beyond the power of God.

An interesting account of Solomonic wisdom has been related for the cure of digestive disorders. Rabbi Yacub suffered from indigestion. Rabbi Ami or Assi heard of it. He advised him to "take seven red grains,† put them in a collar of an old shirt, and bind them together with a cord of cow's hair, then dip the bundle into white pitch, and take the ashes and put them on the stomach, and the malady will be cured."

Against earache the following is vouched for: "Fill the ear with olive‡ oil, make seven wicks of wheat straw, bind it to a rind of garlic with a cord of cow's hair, then light the wick and put it in the ear—but be careful not to burn the sufferer; and when one of the wicks is consumed, take the other and continue to do until the pain ceases."§

A most convenient weapon in the hands of the Rabbis was the *Oral Law*, the beginning and end whereof no man was able to measure. Like the universe itself it defied human valuation. Thus the Mosaic Law, regarding the Sabbath, was continuously supplemented. To have a better

\*Some authorities think it was garlic, so much abhorred by demons by virtue of its strong essentials.

†Some more garlic, which would not be bad.

‡The brand is not given, to avoid partiality.

§This reminds one of a toothache remedy that calls for a freshly cut twig from a rose bush, quickly stuck into the tooth and after turning seven times to return it to the bush and tie it exactly to the same place from which it was taken. By the time the twig again grows to the bush the toothache will be gone.

understanding of the difficulties under which the Blessed Savior, as well as other reformers, had to contend with it will be well to enumerate a few of the absurdities the people of Israel were imposed with:

Anything relative to the care of the sick or a cure was forbidden on the Sabbath day. To apply a plaster or even wipe a sore or a wound was a grievous sin, but a plaster might be worn to keep the wound from advancing, tho such a plaster must not heal; neither the setting of bones nor surgical operations were to be performed. Emetics could not be given. A laxative drink was permitted, providing it was taken for pleasure, but not for healing; the latter was considered an unpardonable sin demanding sacrificial offering according to one's bank account.

To carry a bundle or any object out of a dwelling desecrated the Sabbath, the absolution for such a sin demanded payment in dried figs equal to the weight of the burden.

Artificial teeth were not to be worn on a Sabbath, as by accident they might drop out of the mouth which would necessitate picking them up or carrying them.

Women were prohibited from looking into a mirror on the Sabbath, as discovering a gray hair, perchance, they might be tempted to pull it out; an awful sin indeed, and altho not paying its weight in dried figs there were other fines.

To cut or trim hair or nails, and to polish them, was a mortal sin.

To expectorate into a kerchief was permissible, but to spit on the ground and then rub it with the foot was a grievous sin, as the rub might scratch the ground. But on a stone expectoration was proper.

Vermin were allowed to do havoc on the Sabbath day, while children could not be washed.

Dirt on the hands could be wiped on a horse's mane, or a cow's tail, but not on a cloth, as the latter would occasion washing.

The eyes of the dead could not be closed and their limbs washed only if not moved.

Warm water could not be poured over cold, neither was it proper to pour hot water over oneself, as such might cleanse the floor.

Of course, neither lamp nor candle could be lit, nor fires started.

To dry clothes before a fire was another grievous sin, especially if spied by a neighbor.

If a crumbling wall fell on a person, only enough of the debris was to be removed to ascertain whether the victim was a Jew or Gentile.

To sprinkle a lawn, to irrigate a garden, to sweep a walk, to pick one's nose, to pick up a cobweb, to chase a fly from the nose, all of these misdemeanors had their code and fines.

To pluck ears of wheat by a woman, to rub them, bruise them, blow on them or cast them in the air, all were forbidden.

A man could lay a spoon on a sheaf of wheat and carry the bundle and all as the use of a spoon to eat with was lawful, which to carry could not be prohibited, and what lay under the spoon no man could be held responsible.

There were hundreds of definitions of the Sabbath law, and the fines vigorously imposed, as it was claimed by the Rabbis that they were desirous of "making the Sabbath a delight to the Israelite."

To pacify the conscience and assure the faithful spiritual comfort an annual absolution covered the multitude of sins. The fast day of the atonement was looked forward to by the orthodox, the heterodox and others.

The Highpriest himself officiated in all the principal positions. He killed the main sacrifices, sprinkled their blood seven times on the furniture of the holy as well as the most holy compartments of the Temple and performed the pontificate. The blood of a young bull atoned for the Highpriest and his household; that of a ram with a he-goat for the people of Israel, blotting out all their sins and washing the hearts of the faithful whiter than snow.

Attired in trousers, white linen tunic, girdle and mitre the Highpriest entered the Holiest of Holies with the blood of the bull, ram and he-goat, as well as a censor filled with fire and incense, which was kept burning before the holy place. Laying his hands upon the head of a living he-goat, the burden of the sins of Israel, the Highpriest recited the confession of the sins as follows:

## OUR GOD AND THE GOD OF OUR ANCESTORS!

May our prayers reach Thee.

Verily we confess that we have sinned;

We have transgressed, we have dealt treacherously;

We have stolen, we have spoken slander;

We committed iniquity and have done wickedly;

Acted presumptuously, committed violence, framed up falsehoods, coun-selled evil, uttered lies, scorned, rebelled, blasphemed, acted perversely.

We have oppressed, have been stubborn, corrupted, gone astray, caused others to err.

What Thou didst heal, we wounded.

What Thou didst cleanse, we defiled.

The unclean we counted clean, the straight we made crooked;

What Thou didst increase, we diminished;

What Thou didst honor, we despised;

What Thou didst record, we blotted out,

What Thou didst scatter, we gathered together.

We have chosen what Thou didst condemn, and rooted out what Thou didst plant;

We have builded up what Thou didst break down and caused to fall that which was supported by Thee.

We weakened what Thou didst strengthen, and betrayed what Thou didst conceal;

We allowed what Thou didst prohibit, and we made unholy what Thou didst sanctify.

What Thou madest right we called wrong; and what Thou didst favor, we despised.

What Thou didst set near, we put far away, and what was distant we placed near.

What Thou didst love, we hated; and what Thou hatest, we loved.

We became almost like Sodom, and we have been likened unto Gommora.

But altho we have been shameless, heartless and stiffnecked, and said we have not sinned,—yet verily, we have transgressed,—little sins, and great sins.

We have not washed ourselves when we ought to have washed, and we ate with wet hands.

We omitted to ask a blessing, and we did not give thanks.

We ate cheese and meat at the same meal, and fish and flesh without washing our hands between.

We partook of feasts which were not deeds of merit, and of the first fruits before the beginning of the Passover.

We have eaten that which was prohibited, and during the Feast of Tabernacles have eaten outside the booth.

We handled the uncovered roll of the law and made void Thy commandments.

We loved evil and to do evil.

We wore women's clothing, maltreated women, coveted other men's wives, committed adultery and ruined virgins.

We lusted with our heart and eyes and tyrannized over our family.  
We have been gluttons and drunkards, and robbed and flattered.

We chattered in the synagogue during religious service, and between baptizing of the hands and asking the blessing.

We have spoken on the Sabbath as on the week days, and advised the commission of deeds forbidden on that day.

We indulged in all lusts of the flesh, slandered our neighbors and spoke evil against the dead, and visited the burial ground with uncovered tsitzes.\*

We betrayed our Khaber's secret, lifted our hand against him, beat him, cursed him, invented lies against him, and obtained honor by disgracing him.

Oh, may it therefore be acceptable in Thy sight, Oh Thou Eternal One, our God and God of our fathers, to pardon all our sins and forgive all our iniquities, and grant us remission for all the transgressions and sins we have committed against Thee, either by compulsion or voluntarily, with a stubborn heart and utterance of our lips.

We have, furthermore, committed sins of incestuous lewdness, publicly and secretly, with deliberate deceit and speech of the mouth.

We have sinned by oppressing our neighbors, by evil cogitations of the heart, by assembling to commit lewdness, by confessing our sins with the mouth, but not repenting of them in the heart; by despising our parents and teachers, ignorantly or presumptuously.

We have committed violence, profaned Thy name, defiled our lips and hearts by foolish expressions and evil imaginations, knowingly or without deliberation.

We have denied and lied.

We have taken and given bribes, and have allowed and uttered calumny, in traffic, in meat and drink, by extortion and usury.

We have practiced extortion and usury, immodest discourse, chattering and winking with our eyes.

We have been haughty, shameless, litigious, and treacherous to our neighbors.

We have been guilty of envy, levity, stubbornness, tale-bearing, swift to do evil, perjury, causeless enmity, embezzlement and ecstasy.

Yet for all of them, Oh God of Forgiveness, forgive us; pardon us and grant us remission.

Also for the sins which were doubtful and which were certain; for the sins by which we incur the penalty of being childless, and for the sins by which we incurred the four kinds of death by the tribunals of justice: of stoning, burning, beheading and strangling; for the sins by which we incurred the penalty of being totally destroyed and rooted out, and death by the hand of God.

\*TSITZES—Fringes on skirts.

Here followed the general absolution which was repeated by every worshipper with great fervour and zeal:

“All vows, all contracts, all that are called Kownem,\* and all fines, and all oaths which we may have vowed to, or we may have sworn to, we hereby absolve ourselves from the same; deeming ourselves free from the same, from the present Day of Atonement till the next Day of Atonement; which may it prove to our boon.

“We repent for all our contracts; we repent for all our obligations, we repent for having pledged our word.

“May all these be absolved, abandoned, stopped, and may they be deemed null and void.

“May they not be binding, may they not be existing, and grant whatever we may have vowed to, be no vows; and whatever we may have sworn to be no oaths.”

The confession and absolution ended, the he-goat was lead into the wilderness and kicked into oblivion, while the children of Israel obtained a clear and happy conscience, relieved from every scruple of the past and the assurance of guiltlessness for the current year, immune from punishment.

Behind a heavy cloud of incense the veil was lifted and to the gaze of transfigured worshippers the glowing glory of Shekhena appeared before the holiest of holies, as a testimony of God’s pleasure over the repentant Israel, which was quite sufficient to dispel all future doubt from heart and mind of the communicant.

Gentile proselytes had not such privileges as to witness the glory of the Lord. The court of the Gentiles was allotted to them to do penance. The Gentile offspring was eligible to recognition only after passing the third or fourth generation.

At the close of such service the Highpriest disrobed of all his much soiled vesture, and arrayed himself in pontifical garments, each of which signified and supposedly possessed certain atoning virtues.† A sight of these sufficed to obtain absolution. The linen *trousers* were the ransom to the lewd. The *coat* of wool and flax brought remission to all stages of adultery. The *bells* and *pomegranates* erradicated all sins of slander. The *girdle* gave absolution from thievery. The *breastplate* atoned for perversion of justice

\*KOWNEM—Terrestrial and spiritual.

†Thus the hem of a teacher’s garment stayed death, the touch thereof assuring healing.

and judgment. The *mitre* absolved the haughty, while the *crownplate* blotted out profanity.

At sunset the trumpets were sounded and priest as well as laity congratulated one another of their success in having outwitted Satan, their accuser, wishing the faithful peace, good cheer and prosperity.

To question the sanity of such modus operandi in morality was equal to blasphemy. The Israelite was content with a belief bringing comfort to his mind free from search or analysis, assuring him freedom to exercise his talents in the daily walks of life, always certain that another he-goat stood ready to be sacrificed for him should he in any way reflect upon his creator. Whatever the authority announced sufficed him, irrespective as to the nature of the laws, be they civil, ecclesiastical, spiritual or otherwise. He knew, that however technical such laws or ordinance, he had recourse to atonement or the prescribed sacrificial offerings and fines.

The hierocracy was so thoroughly and minutely organized that nothing escaped their observation and experience. Thus swaying the sceptre over life and death their subjects yielded without murmur, and to avoid any clash or unnecessary labor with the masses it was agreed not only to stir heathen and Gentile into war but to send the youth of every third or fourth generation into the battlefield that the advanced in years at home might be governed with ease, while the rising generation, under the pangs of hardship, had no happy medium to look to but the stern countenances of the advanced in years to fear.

Under such conditions our blessed Savior had taken a task upon Himself the outcome whereof could readily be determined, in the meanwhile calling out of the tender heart of a loving Savior the utterance of a language that proved the terrors of His days, when expostulating: "Woe unto you scribes and pharisee, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous and say: If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets."\*

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\*Matth. xxiii :13-31.

## The Essenees

What the Therapeuti were to Egypt, the Ghabreli to Iran, the Essenees were to Syria; differing only as to customs of their respective countries, adopting as many of the current ideas as did not materially stand in opposition to their belief or freedom of thought. The fundamentals of their doctrines were strictly Zarathushtrian, the original adherents having been of Avestan extraction. The name Essenees is derived from the Aramaic *Azena* or *Azna*—which means *the most sublime*.

Pliny, 23-79 A.D., referring to the Essenees remarks: "The Essenees had already existed *several thousand years*, and one of the best ascertained facts concerning this sect is that they possessed *secret holy writings of their own*, which they guarded with special care."

As descendants of the Avestan tribes, or at least adhering to the principles of the latter, the Essenees laid great stress upon health of body and power of mind. The art of *assa* or *salva*—*healing*—was the principal factor in all their teachings. To become a recognized member, to be admitted to the communion table, i. e., to sup or break bread with them at their principal daily meal, the initiate had to gain health of body first, and show a higher mental index than common with the outsiders. Every member had to be versed in the art of healing, not necessarily for professional reasons, but so as to be able to assist in case of emergency and to serve their fellow-beings who may, perchance, have fallen into the hands of robbers—quite a thrifty profession in those days and a very necessary evil—thus exercising humanitarian service.

The Essenees refused a priest-cast, and neither offered sacrifice nor followed ceremonial systems. Each family or order, wing or class, had its elder or elders who attended to the wants of the community, besides the profession they followed—for every Essenee, whether man, woman or child, had a certain work to perform.

According to ability or choice they were physicians, healing the sick of neighboring towns or villages not of their

faith; most of them following agricultural, horticultural, pastoral or mechanical pursuits.

The treasury they held in common and everybody drew upon the storehouse according to requirements and needs. For purposes other than those of sustenance the treasury was closed. Only by common consent of the judges, of whom one hundred were appointed, could appropriations be made, each one of the hundred necessarily being in accord; one dissenting voice was sufficient to dissolve the judicial body and drop the case.

All cases of accusation or otherwise were tried the same way. They were particularly cautious in expressing an opinion, adhering to one of their moral adages: "Judge not —lest ye be judged also."

All of their religious beliefs were centered on a few articles of faith:

1. God is principle;\* His attributes alone manifest in matter. He is not a person, neither does He appear in form or a cloud of glory (illumination).†

2. God's dominion, power and glory neither increases nor diminishes by belief or disbelief on the part of man; neither will God set aside His divine or universal laws to please man or a set of men, or nations.

3. The individual ego is at one with God, consequently immortal and everlasting.

4. The manifestation of the form of man, or the form of woman, is the means unto attainment thru worlds to come, but God cannot be confined to the form of man or woman.

5. The body of man is the citadel of the soul to view God's creations and evolutions.

6. After separation the victorious soul enters Andervayi, where rain or snow, heat or cold have no charms, but the soft breezes of the Holy Spirit bring comfort and solace to the feverish brow of the anxious soul lying in wait for future action. But all those who fail to exercise their gifts and strength with all the love of God, following the dictates of the adversary, false prophets and enslaving doctrines, turn to earth where in the bosom thereof they remain until they have paid the last farthing.

7. Keeping the Sabbath holy, that the soul may commune in spirit and ascend to the sight of God, there to rest from all labors, and learn to discriminate between the quick and the dead.

8. To hold the tongue before disputers; to close the eyes before evil; to stop the ears before blasphemers.

\*John iv:24—"God is a spirit, and they who worship Him must worship Him in spirit and in truth."

†In contradiction to Assyrian, Egyptian and Jewish belief that God appeared in the Shekhena to prove His pleasure at the sacrifice and service offered unto Him.

9. Never to reveal the sacred doctrines to outsiders; never to speak of them outside the fast closed doors even to those of their own faith; but ever reveal all their thought and knowledge before the assembly of communicants.

10. To stand by friends (their own kind) even unto death, and when in positions of trust never to abuse it; exercising kindness and forgiveness to enemies of their faith.

All dissensions among them were due to converts to their order who were dogmatic at heart and tenaciously forced the less essential articles of faith to prominence. Thus there were fanatics among them who strained the idea of keeping the Sabbath holy to a most painful point of observation, in many respects even exceeding the Pharisees. The breaking of the Sabbath and blasphemy were considered unpardonable sins, inviting expulsion from the society of friends, persecution and death, altho the latter could not be enforced as the counsel of the one hundred never agreed.

Every convert desirous to become a friend, was obliged to turn all his possessions over to the common fund, called the poor fund,\* which meant the fund of necessity, to be drawn upon when the harvest proved too poor to meet the usual demands, otherwise the supply came from the fatted calf.†

Every department of the order was supervised by Stewards,‡ who were not to do any separate business with or for individuals; any transgression or breach of trust proving punishable by loss of position and reduction to menial labor, from which state a man could slowly work his way to confidence—or if preferred, was expelled from the order, and upon return would be given ordeals almost too difficult to perform.

Strangers as well as the sick and the needy were cared for in a place called Bethsaida during a reasonable time, the expenses being met from the common fund.

In every city of note the Essenees had their gates, or rescue homes, where their own would be accommodated without remuneration, and where strangers were cared for, expecting from them a voluntary contribution in return.

\*Math. xix:21—"Sell all thou hast, give it to the poor and follow Me." Also Math. vi:20-21; Mark x:21-22; Luke xii:22-34; xvi:9; Acts ii:44-47; iv:34-35; I Tim. vi:17-19.

†FATTED CALF—Was the larder of the community upon which daily demands were made without showing special privilege. *Killing* the fatted calf meant to empty it if needs be.

‡Math. xviii:23-34.

For Essenees merchants this method was most convenient as they had no need of seeking appointments among strangers.

Among themselves the Essenees carried on a form of exchange, all the surplus going into the storehouse—but trading for profit was forbidden. Their merchants, who were appointed by the order, conducted business on its merits with the outsiders, returning the fruits of their labors for the good of the whole community.

They abhorred city life and grouped themselves in villages, where every family had its own house and garden, sufficiently far apart to enjoy sanitary appointments.

Those who did not marry lived in community houses, or if desirous, maintained a house. Marriage was for one purpose only—to perpetuate their kind. Their marital relations were hygienic and under strict surveillance. Many living in companionship, yet esteeming continence an essential virtue, adopted other people's children, treating them as their own.

Servitude was considered unlawful and every household had to perform its own duty. Every form of servitude was considered slavery. So energetically this particular stand was agitated that in many instances it bordered on fanaticism. Yet in the performance of community work all shared alike and at the communion meals initiates performed the menial part of the work, while the newly initiated served at the tables with the gallantry of a well-raised and reared son or daughter.

The Essenees would enter into no contracts—their word of honor was more binding than all the laws. They would not swear by the name of God, nor any other thing. They were for peace and fidelity and would rather pay their tithes and donations to the Temple than be harrangued. For this reason the Pharisees thot well of them, altho they despised their religion, as it made inroads among the better-minded of Judea.

Only one oath was admitted: given upon their own honor at the time of entering the final state of initiation, receiving the fourth degree. The oath was as follows:

"I herewith vow, in the presence of elders and the order, ever to exercise humbleness before the Lord and justice toward all men; to do no harm either of my own volition or by the command of others; always abhor wickedness and be

assistant to righteousness and justice; ever to show fidelity to all men, particularly to superiors and those in counsel; if placed in authority never to abuse it, nor attempt to outshine subjects in worldly display; to love truth and shun those who love lies; to keep hands clean from theft and the soul free from gain; to keep from anger and restrain passions; never to conceal anything from fellow-friends; never to reveal secret doctrines to others even at the hazard of life; never to communicate the doctrines in any form but the one received;\* neither to add to nor to subtract; to preserve all the books of the order and the names of angels, legislators and elders."

Upon due credentials and three years of service, the fourth degree administered admitted the initiate to the common table to partake of the one meal a day; here to meditate while masticating the food and contemplate upon the words uttered by the presiding elder. After the closing remarks every member laid aside the festive garment, going about their different duties. All the food was prepared in a simple yet scientific manner, consisting largely of raw foods; all flesh foods† and animal fats being considered an abomination in the sight of God. There was no gluttony in food or drink.

To the outside world they were known as the men in white clothing; for whether at home, in the field or on a journey, they would wear white raiment. Never speaking in a loud voice, whether at home or in the shop—they fairly whispered. Silence was their motto, and mum *their talisman*. Such conduct mystified the Jews who were loud and boisterous—raising their voices in addition to gesticulations of arms and hands.

According to the age of an order in a particular locality, secluded from the outside world, class consciousness would creep in upon them and, at times, so great a line of demarkation would be drawn that a member of the fourth degree abhorred a touch from one of the first degree, to such an extent as to pass thru rebaptism and cast off all former garments for new ones that had never been handled by an un-

\* "And if an angel from heaven should proclaim any evangellon different from that, believe him not."—Gal. 1:8; II Cor. II:17; IV:2; VI:4-7; I Thess. II:3-5; Deut. IV:2; XII:32; XIII:18; Joshua I:7; Prov. XXX:6; Rev. XXII:18, 19.

† Isaiah LXVI:3: "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood."

clean spirit, regarding inferiors as such. The washing of hands and feet occupied much of their time, especially if thrown among strangers.

Much time was occupied in their altar room, studio, or library. Each home had its own sanctuary where, in retirement, studies were diligently pursued—particularly in astronomy, natural history, the consideration of the remedial value of plants and minerals and the reading of ancient history. The Jewish rabbis, envious of the learning of the Essenees, regarded sciences and medicine as forbidden fruits, in which heathens only would indulge.

While the rabbis would exercise charms and, in high-pitched voices, recite absurd formulas, striking crude instruments issuing forth ungodly noises, the Essenees would take the patient to a quiet place and speak words of comfort and cheer; lay on hands while giving instructions in soothing tones,—which the Jews regarded as “the whisper of magical formulas invoking Beelzebub,” for anything beyond the rabbis curative powers was incurable because of Beelzebub claiming the patient. Nevertheless, the rabbis would permit their most faithful to seek a cure outside of their province, claiming that as the disease is an imposition on the part of the devil, he alone could and would remove it when calling upon his representatives, thinking of gaining a convert.

But herein Satan was to be outwitted, as the rabbis supplied a patient with antidotes and scapulas which would protect his faith, and should anyone, perchance, fall into the hands of another belief, the rabbis had sufficient material at command to make the backslider walk the toemark, not only threatening with the condemnation of the soul in eternity, but the ban of excommunication, which would warrant the avenging angels or the Temple branch to waylay such a one and kill him, or, if within their own province, to stone him to death according to their law.

Jesus was raised in the very hotbed of the Essenees and His parents favored them as much as they did the Pharisees, to whom they paid heavy donations, believing it was by far more wholesome and profitable to feed the enemy than to fight him.

## The Therapeuti

The Therapeuti of Egypt recognized faithists of other countries and entertained them as their own kind. Thus Essenees were a part of the household and when sojourning in Egypt the home of the Therapeuti was their's.

Jesus, as a favorite among the Essenees by virtue of the favors bestowed upon them by His parents, made His home among the Therapeuti while in Alexandria, Heliopolis, Onion, Memphis and other prominent centers of great learning and research. Alexandria was a rendezvous for all the learned from Greece, Rome, Persia and India.

The Therapeuti differed from the Essenees upon minor points only, except that of the resurrection, to which the former clung with the tenacity of an Egyptologist. But the original belief, as borrowed from the Avestan, had undergone many interpretations and some, of the more fanatical bent, made the resurrection of the body quite an essential doctrine, even to the point of assuring salvation. While their ancestry, the Avestan, held that as an entity, born into this world, brings with it all of the corresponding powers and forces of its envelopments which it has held while within the realms of ether, even so upon leaving these same intelligences of substancia continue to follow the ego, returning with it wherever manifesting, thus resurrecting to its own sphere of recognition.

But many of the Therapeuti went so far as to propose a resurrection of every element composing the human form. As to the elements that have been lost, while others were gained, they would give no consideration.

Still the Therapeuti were the most successful physicians, superior by far to those of the Essenees in Galilee. Their knowledge of herbs and their combination of dishes was phenomenal, while their methods of application were so simplified that the practice of *materia medica* seemed child's play. Both believers and unbelievers congregated there to attain to the knowledge of simple truth, and the science of specific application and that of potencies.

The Therapeuti subscribed to the same articles of faith as the Essenees, their novices performing the same ordeals

and working for the fourth degree. As a brother of the third degree, admittance to the common meal was denied. Meals consisted largely of raw, steamed or baked vegetables, coarse bread and water. Wine and animal foods or blood were never allowed. They practiced frequent fasting, upon the ground that the purer the body the more capable it is of absorbing the spirit (pneuma or breath), which alone charges the brain to greater activity.

To them the body consisted of three cavities, regarding the organs confined to their particular locations as evidences of the three great realms controlling creation, evolution and perfection. To simplify anatomy and diagnosis they considered the body according to the twelve signs of the Zodiac, each one of these signs exercising their particular influence according to the relation of the sign of conception and that of birth, leaving it to the three remaining signs untouched by the process of gestation as factors unto determination.

In *materia medica* they recognized three herbaceous and two mineral specifics, dividing each into three equal parts and then mixing them according to the formulas known as potential equals. It appears that their knowledge of base and inclination, in addition to Zodiacial calculations, was identical to that of the magis of Avestan lore, altho the latter proposed to reduce essentials to the point of ga-lama, using remedial agents as stimulants or counter-irritants only. The Therapeuti put his trust largely in the electro-homeopathic potentialities of plant and mineral while the magian considered the personal magnetism, or touch and contact. Still the Therapeuti proved equally as successful, attending to the relaxation of the organic side, thereby assisting nature sufficiently to induce vitalization so necessary in the effecting of a cure.

They lived in separate houses, each one built according to architectural tastes all their own, yet with simple, artistic lines. They laid much stress on privacy so as to pursue their exercises and studies unhindered and unobserved by strangers. Their garments as well as their houses were the result of much preoccupation, considering the changes in weather; therefore, weatherproof and dustproof. Each house contained a monastery or private study, and every occupant had his own little shrine or altar. Their com-

munity meetings were held but once a week, on Sabbath day, when men and women alike would congregate—the women to the left, the men to the right.

The Therapeuti held that man must be in constant communication with God, therefore in His presence without interruption and conscious of His attributes without ceasing. Material forms,\* even the object of the solar sun, to represent the deity or any of His attributes were prohibited among them.

The Therapeuti possessed writings of cuneiform character and were well informed and versatile; conversant upon the topics of the day as well as in ancient history. Their methods of education were novel and much commended by outsiders.

They prayed twice a day, at sunrise and at sunset. In their exhortations and preachings they laid more stress on logic, reason and deduction than upon oratory, claiming that the latter was being resorted to to cover up ignorance upon matters of importance and conducive to the welfare of the race. They would shun orators and keep away from argument-mongers. "Let your speech be yea, where yea, and nay, where nay; anything above is of ignorance" they would say and cling to it tenaciously.

Elders among them were not such by age but by degrees gained thru study and accomplishments. Servitude they considered a degrading state and for this reason would not employ outsiders even in cases of emergency. Everyone was expected to perform labors voluntarily. Upon festive occasions young men would volunteer to attend to all the work connected with entertaining, ministering unto their guests with affectionate rivalry. Every form of service was performed with all the dignity of royalty, even as to attire or raiment, so that there was no marked distinction revealed to an occasional observer.

Every seven weeks especial festivities were held, when song and music received particular attention.

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\*Exodus xx:4, 5: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them."

## Excerpts from Toledoth Yeshu

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At that time there was a young man of the aristocratic families of the Jews, named Rabbi Yohanah, and he was descended from the family of King David. This young man Yohanah was betrothed to Miryam, the relative of Queen Helena.\*

\* \* \* \*

When Miryam's son was eight days old, she had Him presented before the Jewish elders. Thereupon they circumcised Him and gave Him a strange name. That name was Yeshu.

\* \* \* \*

Once Yeshu went with his comrades to play at ball, and it was on the Sabbath. Yeshu, however, threw the ball to a greater distance than four ells. But when this was told to Rabbi Yehoshua, he did not chide him at all for it, but said: This is all thru envy because every one is jealous of His progress in study, therefore all kinds of lies are invented about Him.†

\* \* \* \*

Then said Yeshu to His mother: There is no alternative for Me, but to escape from the Sanhedrin. So He went to Alexandria in Egypt, and remained there a long time. And Yeshu learned the *Shem* (the secret of the Shekhena) or Yahveh.‡ And by means of this knowledge, He led astray a great number of Jews, and also others who were honorable people.

\* \* \* \*

Rabbi Yehoshua Ben Parakhai came to Egypt with his disciples, and they dwelt in the same inn (congregation) in which this Yeshu was. And the hostess (Shekhenah) mani-

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\*Queen Helena, tho belonging to quite a different race, was so closely allied to the Jewish people in their thoughts and feelings that she sympathised with them in all their woes.—*Some Jewish Women*, by H. Zirndorf.

†A certain Jew seeing what Jesus was doing, went to his Father Joseph and said: "Behold thy boy is playing by the river side, and has taken clay and formed it into sparrows, and profaned the Sabbath."—*Gospel of the Infancy*.

‡SHEKHENAH is the female side of God, who is the *Yah* or the *Hu* in the masculine; she the *Veh*. Shekhenah is derived from the Aramaic *Shekhetnah*—arbitrary chieftainess; one who intercedes; the abiding Presence. See Gen. ix: 27. Ex. xlvi:7-16; xx:21; xxv:8.

fested great honor to them. Then said Ben Parakhai: "As we found favor with you, so may you find favor in the sight of God and the eyes of your husband."

But Yeshu said: "Wherewithall shall she gain favor?" For Yeshu taught false doctrines to the people and said: "What fools the Jewish sages are. The usage prevails only by order of the Jewish sages: their doctrines are without foundation." Then Yeshu was put in Kherim (ban). Then Yeshu raised the stones of separation, according to the customs of the Jews, as a witness that He formally and publicly adjured the creed of Judaism and seceded from their congregation.

\* \* \* \*

If any man do not believe all (doctrines), he is already excluded from the scene (Israel), and it is our duty to hate, despise and destroy him. It is the duty of all Israel, not to suffer an apostate to die a natural death, but to hurry him away by public execution, into those torments which await him in another estate. It is commanded to lay violent hands on heretics, to destroy them, and to thrust them down into the pit of corruption. It is commanded to slay those of Israel who deny the law and the prophets. If the power is in our hands, then they are to be killed publicly; if not, then we must seek by craft or deceit to accomplish their death.

\* \* \* \*

And the Sanhedrin said: "On the Lady Miryam, no punishment must be inflicted. But this Yeshu is worthy that men should kill Him. However we can do naught to Him till sentence be passed against Him after due examination. Therefore must we summon the Lady Miryam, and ask of her the history."

\* \* \* \*

Rabbi Yehoshua Ben Parakhai sent to Yeshu, and said: "Return from your evil way and I will forgive you and release you from the excommunication."

But Jesus answered: "The Rabbi has taught us, that he who transgresses, and also causes others to transgress, is not allowed to return. I have transgressed and have caused others to transgress. I have had respect to magic (science) and have led away many of the Jews. How then can I return?"

\* \* \* \*

And Yeshu went up into the Holy House and learnt the *Shem* (name) of the Eben Shathiyah, and performed great miracles by it. They brought to Him a lame man, and Yeshu spoke softly in a voice over him and healed the lame. Afterwards they brought to Him a man who was leprous from head to foot, all in wounds, without any sound place in his body. Yeshu healed him by his quiet speech.

Then all the bad Jews who were there gathered themselves together and cried, saying: "Thou art a Son of God"; and they fell on their faces, and bowed and kneeled before Him. Also others, who were honorable people, but they did not know that He did all this thru *Shem*, and were led away by Him.

\* \* \* \*

And day by day there were gathered unto Yeshu great companies of the unrighteous, cast out, ungovernable people (excommunicated) until He caused a great rebellion among the Jews.

When the learned men of the Jews realized this they were terribly frightened, for they immediately foresaw that out of such a state of affairs no good could come to themselves. So a number of very strong Jews suddenly fell upon Yeshu and seized Him, and brought Him to the Queen Helena at Jerusalem.

Then all the learned men of the Jews said to her: "Precious Queen, live forever! Know that this man Yeshu is worthy of being put to death immediately, according to the judgments of our holy law; for He has multiplied sorceries by which to lead away the people of Israel after empty foolishness. Now, Precious Queen, consider what is thy duty in order that thy kingdom may not be cheapened in the sight of God; for God can see that thou takest no note of these things and it will not please him. Therefore, on thee lies the debt and responsibility of removing such a thing from the world."

This Yeshu, however, had much boldness and said: "It was of Me that the prophets spoke when they said: 'The Lord said unto me, Thou art My Son!'"

Queen Helena answered: "That is correct."

Then said the learned Jews: "The prophets did not mean this tyrant, but the true Messiah, whose coming we expect. He will smite a whole country only with the rod of

His mouth, and Judah will be helped, and Israel will dwell in peace. But in this tyrant Yeshu, we do not recognize a single one of these signs, and therefore we know that He is a false prophet, of whom it is written in the law of Moses: 'The prophet who shall presume to speak a word in My name which I have not commanded him to speak, even that prophet shall be slain.'

The servant of the Queen related that Yeshu had resurrected several dead persons in their presence.

The Queen became frightened and rebuked the learned rabbis and said: "You must come no more to my house, nor see my face any more. Your own ears have heard and your own eyes have seen by the great works of Yeshu that He is truly a wonderful man."

Then all the learned Jews saw that they could not lead the Queen Helena into the right way, to convince her Yeshu was a tyrant and a wicked man, who wrought all these things by the *Shem*, of which He had obtained knowledge. So the poor rabbis went from the Queen's presence with broken hearts. Also at this time it was bad for the Jews, as many nations had combined against them, and all the bad Jews had agreed with the nations. They wanted to swallow the learned Jews alive.

Day by day the company of Yeshu increased, and there was sorrow and mourning among the Jews, for there broke out a fierce quarrel between the rabbis and the bad Jews, and no one could quench their fire.

\* \* \* \*

Meanwhile all the wise men of the Jews gathered themselves together and prayed to God, that He should reveal to them the plans of the tyrant Yeshu, so that He might fall into their hands that they should kill Him, in order that the name of God should no longer be cheapened by this tyrant.

So God hearkened to their prayers and inspired them with the right idea. Therefore they all agreed to choose a righteous man whom they could trust to go and learn the holy *Shem*, so that he might reveal the tyrant Yeshu in the estimation of the Queen Helena and of all the people of the Jews. For this work they selected a very learned man, the Rabbi Yehuda Ish Bari Totha.

From Judea this Yeshu went to Galil Halion, which was a country in the land of Israel. There also He led away

many of the people by His wonders. And the Khakhomim of the Jews were very much distressed, because they foresaw that He would be able to lead all the Jews astray. Therefore they took counsel among themselves in all the countries where Jews had taken up their abode in those days. And they chose delegates who were sent to Queen Helena to discuss this matter. They said to her:

"Precious Queen, our lives, and the lives of all the people of Israel, with the preservation of our holy religion, are now in your hands. You must, therefore, see to it to remove this tyrant Yeshu, who by His many sorceries, aims to destroy the Jewish religion. For the sake of God's holy name, which is being weakened thru this Yeshu, give us permission to persecute Him again, and if he is a God we will not be able to arrest Him. But if we seize Him, you may feel assured that all His schemes and His impostures are but deeds that lead astray. God has sent us this trial only to try us, and to find out whether we love Him, and will obey his Thorah. Therefore, we trust our God to deliver this Yeshu into our hands, so that His Name should not be further *weakened* by Him. But, Oh, precious Queen, if you will not save us from this misfortune, then smite us even with death; that we may not witness the *fall* of the Jewish religion, and we will know that *you* have brought a great sin upon your Kingdom."

Then Queen Helena answered: "I give you permission to persecute and arrest Yeshu, and to treat Him as it pleases you. None shall rescue Him from your power, so that I and my Kingdom may remain guiltless."

But before they had time to leave Galilee of the Gentiles, the emissaries, sent by the elders of the Jews, fell upon Yeshu and seized Him. Then the people of Hellenic Galilee rose up and disputed their authority, saying: "How dare you strive with God?"

And they began to produce foolish proofs from the scriptures, that Yeshu was the Son of God, and defied the emissaries sent by the Sages of the Jews, and did not permit them to harm Yeshu.

So there broke out a great quarrel between the people of Yeshu and those of the Judean chief priests, until they began to fight with naked swords. Upon this the tyrant

Yeshu said to His people: "Put up your swords into the sheaths and do not fight for Me."

He also immediately gave the order and procured birds of heaven,\* and spake something unto them. After which the birds flew up even unto heaven.†

And all the men of Galilee made obeisance to Him, and said: "This is our Lord."

Then Yeshu said to His people: "Bring ye hither a great stone,"‡ and He sat upon it, and sailed away thereon over the water.§

And the emissaries of the elders of the Jews returned home with broken hearts.

And when Queen Helena heard of it, she said to the elders of the Jews: "What do you say now? Do you still hold to your foolish notions that Yeshu is a sorcerer and misleader? Nay, nay, dear people, all this is but His godliness."

But the Jewish sages answered: "It is only a trial sent us by our God to prove us whether we will obey Him, and such a prophet as Yeshu should be killed. We also know that it is our sins which prevent our ascertaining the *name* by which He performs His wonders."

\* \* \* \*

When the Jewish sages heard these things they took counsel among themselves as to what next they should do to Yeshu.

Then Rabbi Yehuda Ish Bari Totha|| said to them: "I still possess the power of God. I will follow Yeshu and take Him, and deliver Him into your hands."

They all answered him, saying: "Go and prosper for God's holy name, which is profaned by this tyrant."

So Rabbi Yehuda made himself a robe, like those worn by the disciples of Yeshu. And he came to them at night, and stayed with them three days, till he had time to put a mark upon the robes of Yeshu.

\* \* \* \*

The chief priests and lawyers of the Jews said to

\*BIRDS OF HEAVEN according to Jewish interpretation, were *Roman Eagles*, whereby the attempt was made to show that Jesus was playing into the hands of Rome.

†The highest court.

‡A stone meant a forceful object; a power; Roman police galley.

§The story of Jesus walking upon the waves may find its analogy here.

||Supposedly Judas Iscarlot.

Queen Helena: "We pray you, precious Queen, that you once again do honor to our God by having Yeshu brought before you. Meanwhile, we will pray to our beloved God to open our eyes that we may understand the principles by which He does His wonders.

The Queen answered: "I will again send for Yeshu, but consider well what you intend to do; lest we all be put to shame."

The Queen therefore sent and assembled all the bad Jews who believed in Yeshu, and said unto them: "Go to Yeshu and tell Him that thru the emissaries of the elders of the Jews, the Queen has heard of the wonderful things accomplished in Galilee of the Gentiles, and prays Him to come to her, that her eyes may behold Him and rejoice."

So His followers said to Yeshu: "Go and fear not, for Your enemies cannot harm You."

And Yeshu gathered His great company of wicked men and came to the Queen. The chief priests and lawyers of the Jews, came to Queen Helena at the same time as Yeshu. She received them with great honor, and Yeshu thot that the honor was for Him.

With these Jewish sages came also the great and righteous man, Rabbi Yehuda Ish Bari Totha. Yeshu spoke and raised His hands towards heaven and began to soar like an eagle, and all were filled with awe and wonder.

Then the Jewish sages winked to Rabbi Yehuda, who by the power of the *name* which he had learned, began to fly after Yeshu and caught hold of Him, and cast Him down to the ground a couple of hours, while Rabbi Yehuda flew about hither and thither before the eyes of all.

Then Yeshu arose like one dazed, awakening from sleep, and cast Rabbi Yehuda to the ground.

And Rabbi Yehuda began to weep and pray to God, saying: "Oh God, how long shall this tyrant be a stumbling block to Thy people, who love *Thy* name. Lord of the world, Thou knowest that I have done all this only for the sake of Thine honor, that Thy beloved Israel should not be led astray by this tyrant!"

After this Rabbi Yehuda flew up again, and as Yeshu rose up after him Rabbi Yehuda defiled Him, upon which Yeshu fell down and had no more strength to rise.

But Rabbi Yehuda baptised himself in water and was cleansed\* in the evening. But the Jewish rulers and sages seized Yesu by the hair of His head, and blindfolded Him, and threw Him upon the ground in the presence of Queen Helena, saying to Him:

"Thou false prophet, who understandest all mysteries, say now who is it that threw Thee to the ground, and who is it that struck Thee out of our hands; and delay not lest we smite Thee to death."

Then the Queen gave the order to raise Yesu, and asked Him many questions, but received no answer. And she was angry, and said to her servants: "Bring hither the evil dogs† that they may tear the flesh of this tyrant, and may mine eyes no more see the Misleader and Sorcerer."

But to the Jewish rulers and sages she said: "Behold! I deliver Yesu into your hands; you may condemn Him to death as it pleases you."

So the elders and sages took Yesu from thence and confined Him in a prison in the city of Tiberias. Then they said to Him: "Since thou art the Anointed of God, Thou art therefore worthy to be crowned."

And they put a crown of sharp thorns upon His head, and made of Him a derision and a laughing stock.

And they bound Yesu, and He stood thus bound for three days and three nights, without food or drink. On the third day he begged the jailor to give Him some water, but the jailor gave Him vinegar.

Then Yesu wept bitterly.

And a great multitude of wicked men assembled before the prison in order to release Yesu, but they could not.

Then there arose great dissensions and strife among the people in the homes and on the streets; men against their wives, brothers against their sisters, sons against their fathers; but above all the chief priests and lawyers against the laity. And there arose a tumult of the people against the chief priests and lawyers, and Yesu got out of the prison and escaped to His own people.

\* \* \* \* \*

Yesu said to His disciples: "Come, let us go up to Jerusalem."

\*Absolved.

†Evil dogs; tormentors, sluggers.

So they all went to Jerusalem; and He rode on an ass. He came with His people to Jerusalem on Friday, and that year, the eve of the Passover was on Sunday.

As Yeshu came towards the gate of the city, there were gathered together a multitude of the wicked ones, who knelt and bowed before Him, with their faces to the ground.

Among the followers of Yeshu there was one called Gahse,\* and he was in doubt about Yeshu, as to what He was.

Now Yeshu had bidden all the people to wear the same kind of garment, viz.: a cloak which enveloped the wearer from head to foot, and they were all of the same color, so that none could be distinguished from the other.

He had also adjured them not to reveal to any outside of their own company which of them was Yeshu. Thus they entered Jerusalem.

But when the Jewish sages saw this multitude all clad alike they suspected it to be a company of Yeshu's and that He was among them. Therefore, they ordered the temple guards to spy after them and to not allow any to pass singly† so that perchance they might seize Yeshu when He was alone. But they could not succeed.

This Gahse was desirous to know whether Yeshu could save Himself. He said to one of the temple guards: "I would point out to you which of us is Yeshu, but I dare not because He adjured each of us not to betray Him."

The temple guard replied: "I do not understand why you should fear any oath you have taken, when Moses our Lord adjured us by the holy Thorah saying: 'Thou shalt not suffer sin upon thy neighbor,' which means: That all must labor to put away the Roshe‡ from among the Jews."

Gahse answered: "I will be disgraced if I become known as a liar by Yeshu; but as I pass thru the Temple I will salute Yeshu when I meet Him as tho I was paying Him respect. You temple guards therefore take notice, and thus you can take Yeshu, while I will remain innocent and respected by Him."

\*GAHSE, gahsh, or jahsh (Aramean, Arabic); colt of a jackass, donkey or burro.

†Without credential or identification.

‡ROSHE—Wicked one.

When they were thus agreed Gahse\* did as he had promised, and the temple guards signalled to the sages, who suddenly fell upon Yeshu and seized Him, saying: "Show us now Thy signs and wonders, and how Thou canst deliver Thyself out of our hands."

And the disciples of Yeshu could not rescue Him. The Jewish sages did not kill Yeshu on the spot, but brought Him before the Sanhedrin and proved by witnesses that He had led the people astray. The Sanhedrin therefore condemned Him to be stoned, as it is written: "Thou shalt stone Him with stones, till He die; because He wanted to lead thee astray; and thou shalt hang Him upon a tree, that all may see the dead body."

But they deferred the execution of the sentence to the next day, and meanwhile made known by public proclamation that Yeshu would be stoned, and afterwards hanged upon a tree, because he led the Jews astray.†

But a great multitude of the people of Yeshu gathered themselves together and fell upon the keeper of the prison, and upon all the guards, and loosed Yeshu from the pillar to which He was bound, and escaped with Him from Jerusalem.

But when they freed Him, Yeshu had said to His people: "Take me down to a Spring of Water;" for He wanted to cleanse Himself, that mayhap He might be able to accomplish an undertaking. And verily it so happened, that as soon as He was cleansed He regained the power to do whatever he wished to carry out.

Yeshu commanded that a millstone‡ should be brought

\*For it was not an enemy that approached me, then I could have known it, neither was it he that hated me, that did magnify himself against me; then I would have hid myself from him. But it was thou, a man equal, my companion and my familiar friend. We took sweet counsel together, we walked in the house of GOD with the throng. Psalms Iv:12-14.

†It is in connection with Lydda and its tribunal, which is declared to have been capable of pronouncing sentence of death, that our Lord and the Virgin Mary are introduced in certain Talmudical passages; tho with studiously and blasphemously altered names. The statements are in their present form, whether from Ignorance, design or in consequence of successive alterations, confused, and they mix up different events and persons in Gospel history; among other things representing our Lord as condemned at Lydda. But there can be no reasonable question that they refer to our Lord and His condemnation for supposed blasphemy and seduction of the people.—*Edersheim's Jewish Social Life*.

‡Mill and millstones, anciently worked by women to bruise corn. Deut. xxiv:6. . . . Sound of millstone, etc. Jeremiah xxv:10. . . . That a millstone were hanged. Matt. xviii:6. "And a mighty angel took up a stone like a great millstone and cast it into the sea, saying: Thus with violence shall that great city Babylon be thrown down, and shall be found no more." Rev. xviii:21.

to Him, which was so large that three persons could sit upon it. He had this stone placed upon the water; the stone began to float, and the whole community of *several hundred men* sat down upon that stone.

Then Yeshu spoke to the fish of the Lake and they all gathered themselves together and *jumped* upon the stone. Yeshu also provided bread for his people and flesh and wood. Then He spoke, and *new* clothing, all *ready-made*, was brought to them. For as soon as He had cleansed Himself, He regained the power to effect whatever He desired.

\* \* \* \* \*

When the Jewish sages heard of these things they regretted that they had not executed the sentence of death upon Yeshu on the same day that they had condemned Him. Therefore, they took counsel what they should now do unto Him.

Then Rabbi Yehuda Ish Bari Totha said unto them: "I have already planned how you are to take Him."

But they answered: "We will not enter into conflict with Him, because His followers are numerous, and if one of us should die, we would bring sin upon ourselves. But we will rather write a friendly letter to Yeshu, by which He will perchance be persuaded to come unto us."

So they wrote a letter in this wise: "We are now convinced that we sinned against Thee, neither once nor twice. Thou art verily the Anointed of God, for we have heard of the wonders which Thou didst show upon the water, such works as only a man who is possessed of the Spirit of God can do, and therefore from henceforth all our people will be obedient unto Thee. Come hither, thou Blessed of the Lord, that our eyes may also behold Thy wonderful works; our hearts will rejoice and we will accept Thee as a Messiah with gladness."

When the letter was brought to Yeshu He received the messenger with honor and friendship, but replied: "It is not honor to the Anointed of God that He should go unto you; if they truly desire to see My work, let them come unto Me."

The Jewish sages then sent another letter which contained yet greater expressions of love and respect and said also: "You are right that we ought to go unto you, but it is difficult for all of us to make the journey; therefore will we

meet you with all your followers, below the mountain which is opposite Jerusalem."

Yeshu read this second letter to all of His disciples, and then said to the messenger: "Return and say unto them that sent thee that I will come with My whole company."

When the Jewish sages heard the answer of Yeshu, they appointed many hundreds of strong men to lie in ambush on each side of the brook which is opposite Jerusalem; and they sent Rabbi Yehuda out before them, and charged him saying: "Act according to your judgment and opportunity; go to them secretly and talk with them till you come to the mountain,\* and then give us a reliable sign as to which is Yeshu. We will know what to do with Him and God will be with us."

Rabbi Yehuda replied: "I am ready to obey you, my Lords; I will go whithersoever you send me, and you only pray God that He prosper my way that I may succeed and carry out our desire."

When they arrived at the hill, Rabbi Yehuda was among them, and the Jewish sages recognized him because he had agreed with them about a certain mark on himself.

The Jewish sages waited on the slope of the mountain for the coming of Yeshu with His company. When these arrived at that place, Rabbi Yehuda fell on Yeshu's neck and with a loud voice exclaimed: "This is the Messiah! We must serve Him as our Father and our King."

Then he embraced Yeshu and kissed Him. As soon as the Jewish sages ascertained, by means of this sign given them by Rabbi Yehuda, which was Yeshu, the men whom they had ready in ambush sprang out and seized Yeshu, and struck Him hard blows, and bound His hand and foot. Then they brought Him into the city of Jerusalem with all His followers, except some who had been slain fighting for Him, and others who escaped.

When Queen Helena heard the tumult, she asked: "What is this disturbance?"

They answered: "The sages of the Jews have again laid hold on Yeshu."

Then the Queen sent for the chief priests and elders to appear before her and to bring Yeshu. And straightway they all came and brought Yeshu to her.

\*Math. xvii:1-14. Mark ix:2-14. Luke ix:28-37. John xii:24-50.

And the Queen said to Him: "Manifest Thy wonderful deeds also now."

Yeshu answered: "They strive against Me without cause, and you can deliver Me; therefore save Me from the evil doers, that I perish not without law. I have no protector save thee, Oh, Queen, for I am the son of thy kinswoman, Miryam."

The Queen was frightened and said to the Jewish sages: "Do not be hasty, for you might shed innocent blood."

But they answered her and said: "Precious Queen, if He is a God let Him save Himself out of our hands. And it is time for you, Oh, Queen, to keep silence that you may not be suspected. It will be said of you: 'She hath protected her kinsman who is a magician and an impostor.' Therefore it is more prudent for you to keep silence than to talk, for He must be slain, and we will spend our lives to fulfil the words of our holy law."

With these words the valiant men, who stood behind the chief priests and elders, took Yeshu and bound Him with chains in the presence of the Queen and dragged Him with force unto prison.

Then Yeshu again said: "Oh, Queen, it is thy duty to protect and save Me, for I am a kinsman unto thee."

But no one helped Yeshu, for the Queen became angry and turned away, neither did she answer Him. So they led Yeshu away into the prison where such as were condemned to death were confined.

And proclamation was made every day for forty days, that whoever knew aught wherewith to defend Yeshu and prove Him not guilty, they should come forward and make it known: for Yeshu had been sentenced to be stoned because He had bewitched and led astray the people of the Jews.

But no one was found to speak in defense of Yeshu, except five persons, whose names were: Mattee, Nakee, Nossree, Banee and Tadee.

These were bold and said: "Why should we search for His good work; the wonderful things that He hath done are good evidences that He hath in Him a most godlike spirit."

The Sanhedrin perceived by the boldness of these men that they were disciples of Yeshu and gave orders that the matter be investigated. And when they discovered that it was indeed so, and that these men had been among the first

to lead their fellow citizens astray after Yeshu, the Sanhedrim said unto them: "You will likewise be slain like your Master the sorcerer."

And they stoned all the five men to death on the same day.

\* \* \* \*

The Jewish sages did not wait for the Yom Tof, feast day, but this Yeshu was brot out on the day before the Eve of the Passover. That same day they led Him to the place where they used to stone all those who merited such death, and they stoned Yeshu.

Towards evening they wanted to hang Him on a tree but the tree would not bear His dead body, because before His death, Yeshu had, by the power of *Shem*, conjured *all the trees* that they should not receive His body. Then Rabbi Yehuda Ish Bari Totha ran and pulled out a large and thick root, like a tree, out of his own garden, and brought it, and they hanged Yeshu\* on it.

And when the sun had set the body of Yeshu was taken down and buried outside the city. But the Jewish sages went away very much satisfied, and rejoiced at the wonders which God had done for them.

But those who had believed in Yeshu came together at His tomb to mourn for Him by night; for they were afraid to come by day, because the Jewish sages† sought to tear up and root out such *dogs*. The *respectable* Jews also mocked them and said: "Thus perish all Thine enemies, Oh God!"

\* \* \* \*

The body of Yeshu was not found in the tomb. Then Queen Helena rose up in anger and said to the Jewish sages: "I will give you seven days' time to find Him; if, however, you do not produce His body, I have decided on how I shall judge you."

All the Khakhomim went from the presence of the Queen very sorrowful and proclaimed a fast for three days

\*The crucified hated Israel and their law, as Isaiah prophesied: "Your new moons and your feasts my soul hateth." Know also that He delighteth not in Israel, as Hosea prophesied: "Ye are not my people." And also it is in His (Yeshu) power to extirpate them from the world in a moment from out of every place, yet He does not purpose to destroy them, but intends to leave them in order that they be in memory of His crucifixion and lapidation to all generations.  
—Rabbi Simon Kepha.

†"Of creeds and of beliefs debate with none; as sages savage turn and men to brute."—Omar Khayyam.

and three nights, and prayed God that it should be revealed to them what had become of the body of Yeshu.

Then said Rabbi Yehuda to Rabbi Iasr Khomé: "Do not fear; I took the body and buried it in a place which none can approach, because I feared that the roshoyim\* might steal Him, and afterwards say that He ascended† to heaven."

So the chief priests hastened and related this whole story to the Queen Helena. While they yet talked with her Rabbi Yehuda Ish Bari Totha‡ also arrived, and stated in the Queen's presence that the body of Yeshu lay buried by him in his garden.

The Queen said: "Bring the body hither that mine own eyes may see it."

But the Jewish sages replied: "Oh, we will bring it; but permit us first to make a little derisive *sport* of the body, as becomes such a sorcerer and misleader as this Roshé Yeshu was."

The Queen replied: "Do with Him as you please; only I must see Him myself, that I may know that you have really executed Him."

Thereupon the Jewish sages immediately went to the garden of Rabbi Yehuda, and took the body out of the grave, which was under a little stream, and tied the body by the hair of its head to the tail of a horse, and dragged it thus thru all the streets of Jerusalem, and brot it thus tied at the horses tail opposite the palace of the Queen Helena.

And the Jewish sages said to the Queen Helena: "There you can now behold the corpse of the Anointed One, of the deceiver."§

\*Wicked ones, outcasts.

†An idea never before advanced until long after the pentecostal days.

‡Judas Iscariot.

§The story is altogether too blasphemous for detail.—*Edersheim's Jewish Social Life*.

## From the Evangelion Nicodemus

Caiaphas and other Jews went to Pilate about Jesus, accusing Him of many crimes. And they said: "Jesus attempts the dissolution of the Sabbath and the Laws of our fathers. We have a law which forbids doing cures on the Sabbath day; but He cures the lame and the deaf, the palsy, the blind, the lepers and the demoniacs on that day by wicked methods."

Pilate replied: "How can He do this by wicked methods?"

They answered: "He is a conjurer and casts out devils by the prince of the devils, and so all things become subject to Him."

Then said Pilate: "Casting out devils seems not to be the work of an unclean spirit, but to proceed from the power of God, and why are not the devils subject to your doctors?"

\* \* \* \*

Then Pilate called together the elders and scribes, the priests and Levites and said unto them privately: "Do not act thus: I have found nothing in your charge against Jesus concerning his curing sick persons and breaking the Sabbath worthy of death."

The priests and Levites replied to Pilate: "By the life of Caesar, if any one be a blasphemer, he is worthy of death; but this Man has blasphemed against the Lord."

Pilate said unto them: "Why should He die?"

The Jews answered: "We have a law, and by our law He ought to die because He made Himself the Son of God and a King."

When Pilate heard that saying he was the more afraid and went again into the judgment hall and saith unto Jesus: "Whence art Thou?"

Jesus answered: "If My Kingdom were of this world, then would my officers fight that I should not be delivered unto the Jews."

Then Pilate saith unto Him: "Knowest not Thou that I have power to crucify Thee?"

Jesus answered: "Thou couldst have no power against Me except it were given thee from above, therefore he that delivereth Me unto thee hath the greater sin."

And from henceforth Pilate sought to release Him.

And Pilate was filled with anger and went out of the hall and said to the Jews: "I call the whole world to witness that I find no fault in that Man."

\* \* \* \*

Then Pilate, having called together Nicodemus, and the fifteen men who had said that Jesus was not born thru fornication, and said to them: "What shall I do, seeing there is like to be a tumult of the people?"

Nicodemus stood before the governor and said: "O righteous judge; I spake thus to the elders of the Jews and the scribes and priests and Levites in their assembly: 'What is it that ye would do with this Man? He is a Man who hath wrought many useful and glorious miracles; such no man ever wrought before, nor will ever work. Let Him go, and do Him no harm; for if He cometh from God His miraculous cures will continue, but if from men, they will come to naught. And now let this Man go, because the very miracles for which ye accuse Him are from God, and He is not worthy of death.'"

Also many other Jews, both men and women, cried out and said: "He is truly the son of God who cures all diseases; this power can proceed from none but God."

The governor hearing this said to the multitude of the Jews: "What will it profit you to shed innocent blood?"

\* \* \* \*

The Jews said to Nicodemus: "Art thou become His disciple, making speeches in His favor?"

Nicodemus said to them: "Is the governor become His disciple also, and does he make speeches for Him? Did not Caesar place him in that high place?"

When the Jews heard this they trembled and gnashed their teeth at Nicodemus. But when the governor looked upon the people that were present, and the Jews, he saw many of the Jews in tears, and said to the chief priests of the Jews: "All the people do not desire His death."

The elders of the Jews answered Pilate: "We and all the people came hither for this very purpose that He should die."

Pilate said unto them: "If His words seem to you blasphemy, do you bring Him to your courts and try Him according to your law."

The Jews replied to Pilate: "Our law saith: 'He shall be obliged to receive nine and thirty stripes; but if after this manner He shall blaspheme the Lord He shall be stoned.'"

Pilate said to them: "Let Him be only whipped and sent away."

Then the Jews say unto Pilate: "But He said: 'I can destroy the temple of God and in three days built it up again.'"

Pilate saith unto them: "What sort of a temple is that of which He speaketh?"

The Jews say unto him: "That which Solomon was forty-six years in building, He said He would destroy. Our law saith that if after this manner he shall blaspheme the Lord, he shall be stoned. We desire that He shall be crucified, because He deserves the death of the cross."

Pilate said unto them: "It is not fit that He should be crucified."

Now at that feast the governor was wont to release unto the people a prisoner whom they would. And they had then a notable prisoner called Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire Pilate to do as he had ever done to them.

Therefore, when they were gathered together, Pilate said unto them: "Whom will ye that I release unto you? Barabbas or Jesus, which is called the Christ?"

But the chief priests and the elders persuaded the multitude that they should ask for Barabbas and destroy Jesus. And they cried out: "Away with this Man and release unto us Barabbas."

Pilate, therefore, willing to release Jesus, spake again unto them. But they cried out, saying: "Let Him be crucified."

And he said unto them the third time: "Why, what evil has He done? I have found no cause for death in Him."

Again they cry out and say to Pilate: "You are not the friend of Caesar, if you release this Man; for He hath de-

clared that He is the Son of God and a King. Are you inclined that He should be King and not Caesar?"

Then Pilate, filled with anger, said unto them: "Your nation hath always been seditious, and you are always against those who have been of service to you."

And they were instant with loud voices, requiring that Jesus might be crucified.\* And the voices of them and of the chief priests prevailed.

When Pilate saw that he prevailed nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying: "I am innocent of the blood of this Just Person; see ye to it."

Then answered all the people: "His blood be upon us and on our children."

Then Pilate gave sentence that it should be as they required.

And Pilate released unto them Barabbas, him that for sedition and murder was cast into prison, whom they had desired.

And Pilate commanded Jesus to be brought before him, and spake to Him the following words: "Thy own nation hath charged Thee as making Thyself a King; wherefore I, Pilate, sentence Thee according to the laws of former governors."

Then delivered he Jesus unto their will and they took Jesus and led Him away.

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\*Peter said: "Ye men of Israel, the God of our fathers hath glorified his Son Jesus whom ye delivered up, and denied before the face of Pilate, when he had determined to release Him. But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of Life."—Acts III :12-15.

## Proto-Evangelium

Not only the Synoptic Gospels, but the Apostle Paul presupposes this extra-canonical gospel, and they have drawn from this source. It is the most natural thing in the world that at that time when the literary activity of the Jews was notoriously great, there should also have been such an activity among the representatives of the Christian church at a time and date long preceding our written gospels. It is currently accepted, and certainly with good right and reason, that as only a *meagre* portion of the sayings and doings of our Lord have been preserved in our gospels, other sayings and doings not here reported could be and were recorded in other literary works.

Delitzsch and other Talmudists have been of the opinion that not a few of these sayings have found their way into the great legal codex of post-biblical Judaism. It is not at all improbable that many of these were recorded in such a pre-canonical collection and that our own canonical gospels, being only a chrestomathy of gospel material, drew largely from such a source. Böhmer, Römer, etc., maintain the same views.

A. Resh, in his *Agrapha*, came to the conclusion: "that the recognition of a pre-canonical groundwork, as the chief source for the entire canonical literature, opens up a perspective which is of a kind that with *one stroke* will *solve* the most fundamental problems of proto-Christian literature."

Other New Testament scholars have reached the conviction that the existence of a proto-gospel of an antecanonical record of the life and sayings of the Savior is the Ariadne-thread that will lead safely out of the literary labyrinth.—*Biblical Research*, 1893.

## Jesus a Fact

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We all have to admit, whether there are any who do not wish to or not, that Christianity is a fact. Now it is inconceivable that such a movement as Christianity could be what it is today if there had not been back of it one man whose personality, ability, eloquence, character,—all of these were united in one alone in a striking measure,—who gave the movement what of life, worth and value it possessed.

That Jesus lived and was the author and inspiration of Christianity is a fact beyond question. Of course, after we leave the great fact we enter upon another phase of the question where a difference of opinion is unavoidable. That is due to the personal equation.

All the embellishments that come to mark in more or less degree the story of Jesus and the formation and progress of Christianity may be believed or not, as one wills. That involves the personal equation. Believe the miraculous birth of Christ, the resurrection, all the supernatural embellishments that surround the story. Believe them or not, the great fact remains that there was such a person as Jesus who lived on earth, and no amount of argument can brush that fact away. I not only believe that Jesus lived, but I do not think he was a Jew.—*Prof. Paul Haupt, John Hopkins University.*

## For Contemplation

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It is to be regretted that the hand of pollution has to be evident everywhere and is given latitude to tamper with the scriptures as revision follows revision. With each new edition the changes made are growing bolder, distorting the original meaning beyond recognition, sowing the seed unto controversy and disputes to quite an alarming state, creating dissension.

Here and there a synonym creeps in that not only modifies the sentence but crowds the spirit thereof into oblivion. Not content with nursing edition upon edition, and knowing only too well that such scribal manipulations by themselves are liable to detection, the dead languages themselves are being doctored up. Each new grammar undergoes a great many modifications, leading the scholar step by step into the index of a lexicon that reveals new constructions and definitions, gradually dropping the original ones like leaves bitten by an autumn frost.

Provincial pronunciation of words has become quite universal, so much so that if the ancients were to rise they would be utterly unable to recognize their own tongue. We are fast progressing not only in mechanical inventions, but even to improving on dead languages, teaching ancestry how they should have talked.

Supplementing the concept by synonyms diverts the trend of hot and modern interpretation added distorts entirely the original text. The purpose of such methods can be readily seen, as nothing destroys a work quicker than a maze of contradictions. The earnest student soon tires of complications and unable to wind his way thru an enveloped labyrinth decides for an escape, as even the knowledge of an original text would avail one very little if the lexicon itself is doctored up to mislead the searching mind.

May the unbiased mind ever remember that there is a universal truth which will enable the just to overcome even these latter-day impositions and discover the nuggets of Infinitude within the tohu-va-bohu of babylonic operations. In using scriptures of the English version, the King James edition of 1611 A. D. is to be preferred, bearing in mind time, conditions, customs and motives.

## TABLE OF CONTENTS

**Yehoshua**  
 (LIFE OF CHRIST)

CHAPTER I—Israel in the days of Christ—Political and religious divisions—Social degradations—Influence of Priestcaste—Expectation of a Savior—Yousef and Miryam .....	6-11
CHAPTER II—Zacharias and Elizabeth—Father Gheber—Eliye and his mission—The Magis learning the birth of a wonderful child—Importance of planetary relations .....	12-16
CHAPTER III—Bethlehem in Galilee—Birth of the Savior—The visit to Appollonius in Capadocia—Zacharias condemns the methods of priests and people—The murder of Zacharias .....	17-23
CHAPTER IV—Fatality to innocent children—The flight of Elizabeth and Yeouan, her child—Elizabeth's grief and death—Yeouan raised by Eli-Aleh of the Order of Hermits—Yessu at the age of thirteen.....	24-28
CHAPTER V—Yessu before the doctors of learning—Pharisaic beliefs in Esseneic colorings—At the age of fifteen traveling with merchants—In Egypt and Greece—Companions of Yessu—Enters the Order of Nazarites	29-33
CHAPTER VI—Yessu in India and among magis—In His Homeland—Yessu a member of the Sanhedrin—Caia-phas bestowing favors on Yessu—The great Temptation .....	34-41
CHAPTER VII—The uncrowned “King of Israel”—The refusal—Caiaphas fears betrayal—Yousef of Arimathea and Nicodemus .....	42-45
CHAPTER VIII—Eliye with Pontius Pilate—Yessu enters His Mission—His fame spreading among Gentiles—Yessu an Individualist .....	46-48
CHAPTER IX—Gathers disciples—The solidity of His character—“Truth shall make you free”—The great Denunciation—Decries miracle-mongery—“An adulterous nation seeks signs and wonders”.....	49-51

CHAPTER X—Confounded with leaders of political factions —Speaks in Parables—Judas Iscariot and Simon Petrus—Reform movement opposing the Master—Yessu unsafe .....	52-54
CHAPTER XI—Yudas the advance guard—His enthusiasm—Entrance into Jerusalem—Sessions of the Sanhedrin .....	55-59
CHAPTER XII—Caiaphas to bring Master Yessu to naught—Israel determined to stir up strife—Disciples maintain private soldiers—The Master's warning—"Whosoever Liveth by the Sword shall Die by the Sword"—The Warrant—Death of Abba Eliye-Eli—The Betrayal .....	60-66
CHAPTER XIII—Yessu would not answer charges—Pilate alarmed—The Rabble—Judical murder—Document to cancel the warrant—Hasty examination of the body—Sealing and watching the Sepulchre—The grief of Yudas .....	67-72
CHAPTER XIV—The white figure—Tragic death of Yudas—One man saves thousands—The Resurrection—Authorities outwitted—On the way to Emmaus—Message of Universal Amnesty.....	73-78
CHAPTER XV—Yessu revives—Among the Order of Friends—Love for the people—His abode east of the Jordan—The Ascension—His grave.....	79-84
IN THE DAYS OF AUGUSTUS—The journey of Miryam—Miryam and Elizabeth—Yousef instructed by Abba—Elizabeth blessing Miryam—Exhortations by Abba—The visitation by Angel Gabriel—Yousef sorely grieved .....	85-93
THE BIRTH OF A SAVIOR—The Hamlet Bethlehem—The Hope of Shepherds—Miryam enters Her Lonely Home—The Light in the Cattleshed—The Shepherds' Song .....	94-100
THE UNCROWNED KING—Caiaphas in Consultation with Yudi—Yessu upon the Throne of David—The Refusal .....	101-104
THE SANHEDRIN—A Holy Synod—Governed by Endless Contradictions—The Terror Speech of Sirach, the Elder—Caiaphas Caught in His Game .....	105-113
WHEN CAIAPHAS WAS HIGHPRIEST—Caiaphas faces His Father-in-Law—Annas' Anger and Curses—Caiaphas in the Hands of Annas—Caiaphas, a Child of Circumstances .....	114-118
HE LIVETH—The Campfires Overlooking Lake Gennessaret—Yeouannas pleading with Yessu—The Message of	

Warning from Cornelius Cyrenius—Iscariot Bargains with Caiaphas—"Ecce Homo," the cry of Pilate—Hurried to Golgotha—"He Liveth," first words of Iphi—Forgives Iscariot—The Garden of Arimathea..	119-130
<b>IN THE DAYS OF CAIAPHAS</b> —The Great Mystery—The Herald of Yousef of Arimathea—The "Family Cloth of Recognition"—The Meeting of Mother and Son—The Report of Mathaeli—The Divine Agreement....	131-138
<b>ON THE WAY TO EMMAUS</b> —Converse of Simon and Clopas—A Stranger—The Great Revelations—Watching the Setting Sun—Continuation of the Great Revelations—Recognition and Disappearance.....	139-150
<b>WAS JESUS A JEW?</b> —Inhabitants of Galilee compelled to accept the Mosaic Law—Jesus of Gentile Extraction—Miryam and Yousef as Galileans—Davidic Lineage by Proxy—Messianic Expectations purely Zarathushtrian—St. Augustin's Admission—Orientalists' Conclusions—The Last Words of the Savior uttered in Persian—Jesus the Central Figure of the Aryan Race—Quotations from the Avesta.....	151-165
<b>IN THE TIMES OF JESUS</b> —A Resume of the Conditions in the Days of Christ.....	166-170
<b>JEWISH AGGRESSION AND FORGERIES</b> —Additional Light of the Tactics Current in the Days of the Savior .....	171-174
<b>JEWISH FALLACIES</b> —Rabbinical Aesculapady Attributed to Solomon—Some Odd Prescriptions—Code Governing the Sabbath—The Confession on the Day of Atonement—The General Absolution—The Utterance of the Blessed Savior.....	175-182
<b>THE ESSENEES</b> —Pliny's summary of the Essenees—Articles of Faith—Having all Things in Common—Belief in Celebacy—The Four Degrees—Essenees as Physicians .....	183-188
<b>THE THERAPEUTI</b> —Therapeuti in Egypt—Their Anatomy and Method of Diagnosis—Belief in God—Men of Few Words .....	189-191
<b>EXCERPTS FROM TOLEDOOTH YESHU</b> —Talmudic Version as to the Life and Mission of Christ.....	192-206
<b>FROM THE EVANGELION NICODEMUS</b> —Some Light on the Trial of Jesus.....	207-210
<b>PROTO-EVANGELI</b> —Referring to Writings Preceding Our Present Gospels .....	211
<b>JESUS A FACT</b> .....	212
<b>FOR CONTEMPLATION</b> .....	213

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15











